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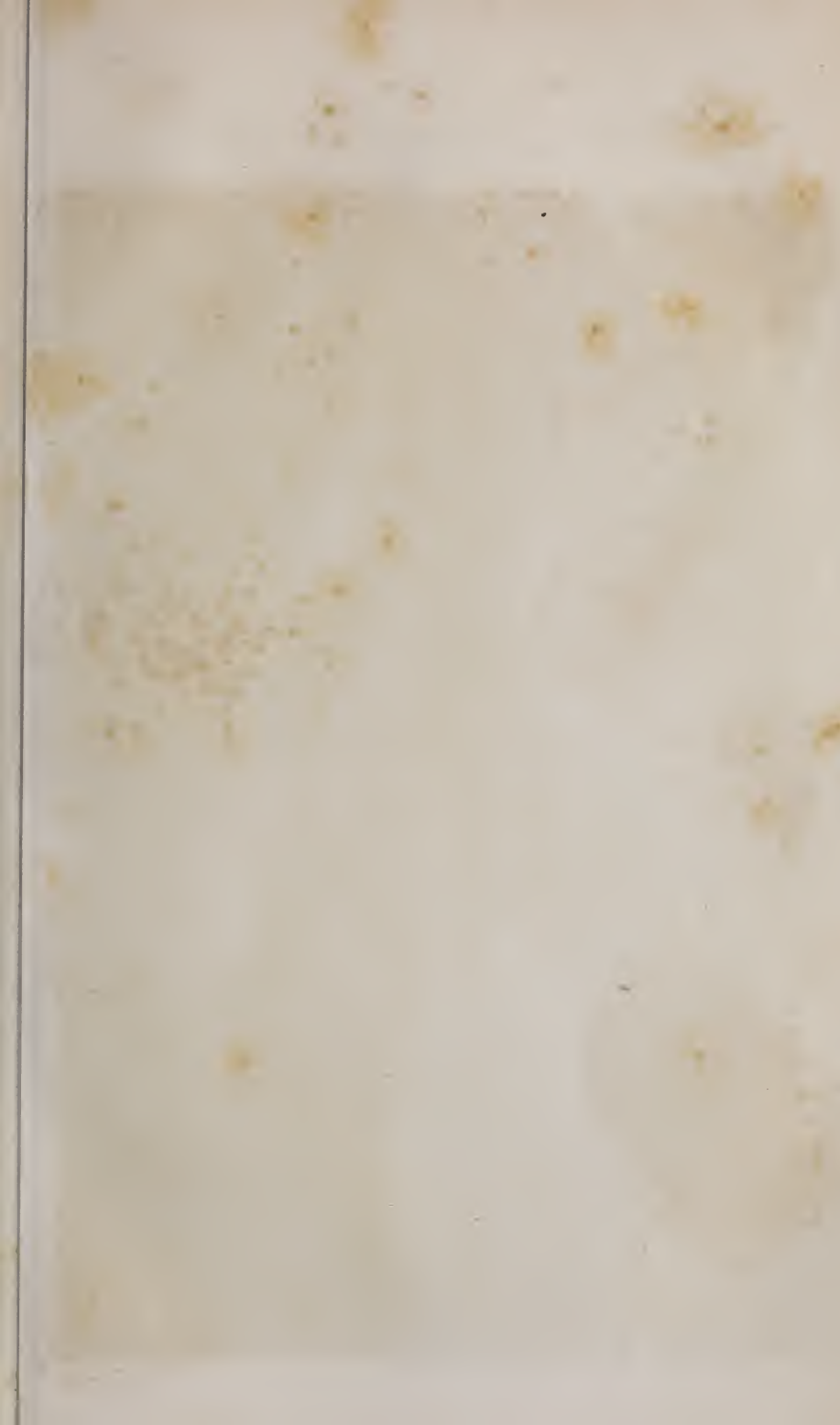
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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. 1.

JUNE, 1850.

No. 6.

Preliminary Notices.

The particular attention of the readers of this Magazine, and of the friends and patrons of the Society whose interests and claims it advocates, is invited to the decision of the Postmaster General, as expressed in the note of the Second Assistant Postmaster General, Mr. Warren, which will be found on the last page of this Number, as well as on the 2d page of the cover. It will be seen that Mr. Collamer has concluded to place this Magazine in the category of newspapers. It will henceforth be subjected only to *newspaper postage*—that is, of one cent to any place within the State of New-York, and a cent and a half to all places in other parts of the United States, more than one hundred miles from the city of New-York. This is a most important and very just decision. It will enable our subscribers to receive the Magazine at the very small addition of $12\frac{1}{2}$ cents, or at most $18\frac{3}{4}$ cents, to the subscription price of the work, which is but one dollar per annum. This decision removes a very great obstacle which lay in the way of a wide circulation of our Magazine through the mail. We hope that our friends will every where feel encouraged by it to renew and augment their efforts, to extend the circulation of this periodical, if they deem it worthy of their patronage.

In connexion with the foregoing notice, we would take the liberty of saying, that when we request, (as we do on the 4th page of the cover of our Magazine,) "Pastors, Elders and other Officers of the churches," to act as voluntary agents in procuring subscribers, or "engage those whom they deem suitable persons to do so," we do not invite or authorize persons who are going about the country as agents for other publications, or for any other purpose, to obtain subscriptions *sans ceremonie*, without our having been previously informed by such "Pastors, Elders, or other Officers of the churches," that they have engaged said individuals. Some cases of a sort of spontaneous and independent acting for us, in which the agent simply refers to certain pastors for character, after he has commenced operations, and at the same time does remit the sums collected, have recently occurred. We deem this mode of proceeding to be irregular and unauthorized, and it must not be continued.

Our readers will perceive that the present number of our Magazine is chiefly occupied with the Report, which was submitted to the Society at its

Annual Meeting on the 7th ultimo. There are special and valid reasons for our desiring this Report—the first issued by our new Society—to be placed before as great a number as possible of its friends and patrons. We have to request that they would be so good as to give it an attentive perusal, inasmuch as they will obtain from this condensed statement, a clear, comprehensive, and, we trust, satisfactory view of the operations, condition, and prospects of our AMERICAN AND FOREIGN CHRISTIAN UNION. To those who feel a deep interest in the Society and its prosperity, this Document is far more important than any thing which we could give in its place. It cannot occur more than once a year that we shall have to apologize to our readers for occupying so large a number of the pages of this Magazine with one article.

The foregoing paragraph will account for the postponement of the *Fourth Letter to Dr. Candlish, The Notice of the State of Religion in Denmark, and the Sketch of the History of the Presbyterian Church in the United States*, to the July number. For the same reason, we have to defer to the same number a very recent and important letter, just received from the *Table of the Waldenses*; one from the American-Swiss Committee at Geneva; one from Ireland, and several interesting reports from Missionaries at home and abroad.

The Waldenses: Pra del Tor: Our Plate.

The beautiful engraving which illustrates the present Number of our Magazine, gives a view of a very secluded and romantic locality in the *Valley of Angrogna*,* in the Country of the Waldenses. It is a level grassy spot of perhaps an acre in extent, on the north side of the small rocky stream, surrounded by very high mountains. The only easy access to it is by the road which ascends this narrow and deep valley—in many places deserving the name of a grand *ravine*, rather than of a valley. In many places this road is but a few feet wide. On the right hand, as one ascends, perpendicular masses of rocks, of great height, overhang the narrow defile and threaten to overwhelm the passer-by. On the other, the raging torrent below is ready to engulf him, should he make a misstep in that direction.

Just below Pra del Tor is the place called the *Barricade*, rendered memorable by the defeat, in the year 1488, of a band of the enemies of the Waldenses, headed by a Captain Saquet, of huge size, who, with many others, was slain and cast headlong from the mountain-side into the river below, where a gulf is called by his name to this day. This was among the earliest

* The reader will find this locality indicated on the map of the Country of these people given in the Number of our Magazine for March.

of the bloody engagements which the Waldenses were compelled to have with their enemies in this valley. The rocks are still pointed out, high up on the side of the mountain, where the women, children, and old men were spectators of the battle, and on their knees cried out in the dialect of the country: *O Dio aiutaci!* O God, help us! and verily, God did help them, and confounded their enemies.

In this retired and hidden spot the Waldensian Church had, long ages ago, according to authentic histories which they possess, a "School of the Prophets," where their young ministers were trained in the knowledge of the Word of God, and the holy vocation to which they had consecrated their lives.

Here, too, the Synod of the Waldensian Church held its sessions, especially during the times of persecution; for it was not only very central to their whole country, but more secure from attacks of their enemies than almost any other place in all their valleys.

In the 12th, 13th, 14th and 15th centuries, the Waldenses were far more numerous than they are now. In fact, many of them resided in the western portions of the Alps, within the limits of what is now France. Their chronicles make mention of Synods held at PRA DEL TOR, at which 140 ministers were present. As but few of these were needed in their vallies, the others must have been often occupied in missionary tours. And, indeed, there was nothing more remarkable in the early Waldenses than their missionary spirit. In fact, the same spirit pervaded all the people of the same Faith, wherever they lived in those dark ages, and by whatever name they were called—Vaudois, Paulicians, Patarins, Cathari, Leonists, Lollards, Albigenses, Poor Men of Lyons, etc. It was by sending out missionaries, two by two, on foot, to visit their brethren dispersed in France, the North of Spain, Flanders, England, Germany, Poland, Bohemia, Hungary, Croatia, Dalmatia and Italy, that they kept alive whatever of true piety existed in the world at that day. These missionaries knew where to find their brethren; they went to their houses, held little meetings, administered the Ordinances, ordained deacons, and sustained the faith and hopes of the tempted and persecuted ones. It is said that these missionaries could go, at one period, from Cologne to Florence, and stay every night at the houses of brethren.

It is also remarkable that almost all the men whom God raised up from time to time in France and other countries, for more than six hundred years before the Reformation, seem to have had more or less to do with the Waldenses; such as Peter Waldo, Peter Bruys, Henry of Lausanne, and Lollard—who labored with so much zeal to diffuse the Truth in England, and who was burned at Cologne.

Not only did preachers go out from these valleys to proclaim the glorious Gospel, but humble, pious pedlars, or itinerating merchants, (of whom there were many in the middle ages,) scattered the Truth, by carrying some

leaves of the Word of Life, or some manuscript Tracts, beneath their merchandise, which they engaged those whom they found to be favorably disposed, to receive and read.

The following beautiful verses, descriptive of this traffic of the Waldensian pedlars, were published in the London *Christian Observer* a few years ago,* under the title of

THE VAUDOIS MISSIONARY.

I.

O, lady fair, these silks of mine
 Are beautiful and rare—
 The richest web of the Indian loom,
 Which beauty's self might wear.
 And these pearls all pure and mild to behold,
 And with radiant light they vie ;
 I have brought them with me a weary way :
 Will my gentle lady buy ?

II.

And the lady smiled on the worn old man,
 Through the dark and clustering curls
 Which veiled her brow as she bent to view
 His silks and glittering pearls ;
 And she placed their price in the old man's hand,
 And lightly turned away :
 But she paused at the wanderer's earnest call—
 " My gentle lady stay !"

III.

" O, lady fair, I have yet a gem
 Which a purer lustre flings
 Than the diamond flash of the jewelled crown
 On the lofty brow of kings ;
 A wonderful pearl of exceeding price,
 Whose value shall not decay ;
 Whose light shall be a spell to thee,
 And a blessing on thy way !"

IV.

The lady glanced at the mirroring steel,
 Where her youthful form was seen,
 Where her eyes shone clear, and her dark locks waved
 Their clasping pearls between.
 " Bring forth thy pearl of exceeding worth,
 Thou traveller gray and old ;
 And name the price of thy precious gem,
 And my pages shall count thy gold."

* It is said that a talented American poet, Mr. J. G. Whittier, of Boston, was the author of these admirable verses.

V.

The cloud went off from the pilgrim's brow,
 As a small and meagre book,
 Unchased with gold or diamond gem,
 From his folding robe he took :
 " Here, lady fair, is the pearl of price—
 May it prove as such to thee !
 Nay, keep thy gold—I ask it not—
 For the Word of God is free."

VI.

The hoary traveller went his way—
 But the gift he left behind
 Hath had its pure and perfect work
 On that high-born maiden's mind ;
 And she hath turned from the pride of sin
 To the lowliness of Truth,
 And given her human heart to God,
 In its beautiful hour of youth.

VII.

And she hath left her old gray walls,
 Where an evil faith hath power,
 The courtly knights of her father's train,
 And the maidens of the bower ;
 And she hath gone to the Vaudois Vale,
 By lordly feet untrod,
 Where the poor and needy of earth are rich
 In the perfect love of God.

It should not excite our wonder that the Waldenses have great veneration for the Valley of Angrogna ; for it was their chief place of refuge in many a long and dreadful persecution. It was the scene of their most sacred " Convocations," and the seat of their most ancient theological school. Of that school, not one memorial remains to mark the spot where it stood. The Roman Catholics have now a small chapel, surmounted by a cross, probably on the site of this ancient seminary ! This is a matter of grief to the poor Waldenses. But they find consolation in the fact that LA TOUR is now their sacred city—the seat of their College, with its fifty students, many of whom, we trust, will one day preach the Gospel.

Return of the Pope to Rome.

Well, the Pope is really back at Rome, after an exile, partly voluntary and partly involuntary, of some seventeen months, passed at Gaeta and Portici, in the dominions of that hopeful " Son of the Church," Ferdinand, King of Naples,—more commonly known in Italy, in these days, as *King Bomba*. His Holiness reached the " Eternal City" on the 12th day of April, at about four o'clock, P. M.

The secular papers, or at least some of them, have given very minute ac-

counts of all the occurrences which marked the *progress* of Pio Nono on his homeward way, from the time of his quitting the Palace of Portici until he reached the Palace of the Vatican, including his affecting parting with the king and queen of Naples, and their children, and the bestowment of his blessing on his royal friends, to whose hospitality he had been so long indebted for a home.

From all we can learn, (and we have before our eyes a long and interesting letter from an American friend who was on the spot, and who is very competent to bear testimony on such a subject,) we are compelled to come to the conclusion that the reception of His Holiness by the Romans, all things considered, was far enough from being enthusiastic or flattering. There was a considerable crowd on the *Piazza*, or open Place in front of St. John de Lateran, on the south-eastern verge of the city, near which the Pope entered; but it was by no means as large as our friend expected to see. A thanksgiving was celebrated in that famous Church, but the building was not half filled, and many of those who were within its walls were Italian soldiers; whilst the French regiments were on the Place. It would seem as if our Gallic friends, officers and men, were guilty of some very ridiculous conduct on this occasion, and such as one would not expect from military men; we refer to their eagerness to kiss the foot, or rather the cross on the sandal, of the Pope.

The services at St. John de Lateran being over, His Holiness next went in state to the *Vatican*, which is hard by the *Basilica*, or Church of St. Peter,—more than a mile and a half from St. John de Lateran,—on the north-western edge of the city. On the *Piazza*, or Place, in front of that famous church, there was more display and a larger crowd. In the service which took place in St. Peter's, the French officers and troops were hearers, or rather spectators, whilst the Roman troops remained on the *Piazza*. All this was right, and according to rule, for St. John de Lateran is the great Church for Rome, and when the Pope officiates in it, or is even present, the service is for *Rome*, and he appears then as *Bishop of Rome*. But St. Peter's is emphatically the great *Church of Christendom*, and His Holiness appears there when he acts as *Bishop of the Universal Church!* These important distinctions we learned at *Head-quarters*, and their exactitude may be depended upon.

The highest and the lowest classes of Rome were the most earnest in their *vivas* as his Holiness appeared on the *Piazas*, or in the streets. There was an ominous absence of the middle classes on all occasions. Nevertheless, the illumination of the city was universal, for very obvious reasons. No man in Rome would dare, on such an occasion, to refuse to comply with the *invitation* of the Police to place a candle at his window—unless he wished to get into serious and long-continued trouble.

It would seem that His Holiness has been extremely attentive to the French officers and men. It would be well if he would show more attention to his own people, and visit the Roman as well as the French hospitals. But we do not undertake to *advise*. His Holiness should understand his own affairs.

We must say, however, that he must be badly counselled by some people, if it be true that the Police restrictions, since his return, have become almost intolerable. It is even asserted that the government is now more rigorous and illiberal than was that of Gregory XVI. It is stated in the English journals, on the authority of letters from Rome, that that city, since the Pope's return, has been infested with eight hundred spies, and more than two thousand sbirri—armed policemen in plain clothes. This augurs anything else than either permanent tranquility for Rome and for Italy, or repose and happiness for his Holiness.

In the meanwhile the rich, and the great, and the priests, and the monks of Rome, rejoice exceedingly,—although it is possible with some serious and uncomfortable apprehensions. The Prince and Princess Borghese have given a magnificent fête in honor of the Pope's return. Nine Cardinals, the French Generals, and all the notabilities of Rome, were present. Perhaps they are determined to make the most of the present occasion for exultation, from the belief, or expectation even, that it will be short. In this belief, we must confess it, we ourselves share very largely.

As bound in duty, the Archbishops and Bishops of the Roman Catholic Church throughout Europe have appointed days for celebrating a *Te Deum* for his Holiness' safe return to the "City on Seven Hills." This service was performed in France on the 20th of April. His Grace, the Archbishop John of New-York, duly informed his Clergy that the *oratio pro Papa* (the prayer for the Pope during his exile) in the Mass, would give way on the 12th ultimo (the Sabbath) to the prayer entitled: *Pro gratiarum actione*; and that a *Te Deum* would be sung after vespers, "in thanksgiving for the safe return of the Holy Father to the Eternal City,"—all of which was duly attended to.

But it appears that as soon as his Holiness set his foot in Rome, a *folletino*, or little printed sheet, (where printed, and by whom written, even a Roman Police could not discover,) containing what is called an, "Address from the People of Rome to the Pope," was largely circulated in the public places and in the streets. It is a most singular document, from which we make a few extracts, to give our readers some idea of that secret *propagandism* which is now rife in many parts of Italy. Thousands of copies of this little sheet were circulated in Rome on the occasion of the Pope's return. A copy was sent to His Holiness' self; nor did the Cardinals go unsupplied. We shall have more to say of this mode of reaching the Italians, by *folletinos*, at another time.

"Rejoice, O Pope! Thou art at Rome, thou art on the throne, thou art King.

"Thou hast poured out blood, thou hast caused to be poured out the blood of men whom thou hast called, whom thou still callest, thy sons.

"But rejoice, thou art King!

"Thou Pope, like other Popes, hast delivered the fatherland to enemies, to foreigners.

"But rejoice, thou art King!

"Thou hast called forth war and extermination, in order to render the People of Liberty enemies to each other; thou hast given the name of champions, and loaded with silver and gold, the cowardly deserters, the galley slaves who fled to Gaeta; thou hast given thy blessing to massacre; and then by an infamous libel thou hast insulted the women who piously surrounded the bed of the dying.

"But rejoice, O Pope, thou art King!"

After going on in this strain at some length, the address concludes in these sentences, full of passion and bitterness:

"Pius IX, dost thou remember the crowd palpitating with love for the fatherland which watched all night deliberating how to applaud thee at sunrise—thee the future saviour of Italy! The poor man sold his last garments to buy torches to make thee a perpetual ovation. Where now is that crowd? Where? In prison, in exile, or dead upon the Janiculum! The remainder, terrified, trembling with patriotism, fly thee, detest thee. It is no longer the multitude of patriots, too credulous and too generous, who surround and applaud thee, but a horde of malefactors and spies, chosen by the clerical eye, skilful in choosing the most wicked and most perfidious.

"But rejoice, O Pope, thou art King!"

"Rejoice, Pope, thou art King!"

"But thou tremblest at the Vatican; thou darest not go forth and visit the miserable Rome which weeps, and curses thee. The Cardinals tremble with thee, and repeat that Rome is a nest of assassins; tremble not for that, O Pope! A king is well upon his throne, and is worth more than another who may succeed him. Thy presence augments the confusion, the uncertainty, the fear.

"O behold, and rejoice!"

"For thy ruin we are not impatient. Thou ruinnest thy successors, and we rejoice at it. We mock at thee, Pope—at thee, a new Pharaoh, who, to destroy the people escaping from oppression, hast plunged thyself, blind and furious, into a sea of blood. The Sacred College, inundated with blood, will remain barren; it will never bring forth another Pope.

"Rejoice, Pope, thou art King!"

"But thou wilt be the last. The tempest is at hand. The People hate the priests; hate them so much as to have a horror of touching them, of slaying them! The People mock at them and at thee—at you all—who would sell us Paradise by force, and keep for yourselves the felicities of this earth. Let us change our parts—it is time! To you, Paradise, as much as you desire; to us, a little liberty and a little happiness on this earth. Your end, O Priests! will be that of parricides—the earth will refuse to bear you. Like Nero, you will then find neither friend nor enemy to put an end to your lives.

"Rejoice, therefore, O Pope! and be King!"

Good News from Lapland.

In preceding numbers of *The American and Foreign Christian Union* we have given notices of the history and present state of religion in Norway, Sweden and Finland. In the northern portions of these three countries the Laplanders live—both the stationary and nomadic tribes of them. Within a

very short time a friend in St. Petersburg, Russia, has forwarded to us the following statement, which we are sure will be read with much interest. It is cheering to read of the glorious change which the Gospel, rendered effectual by the Holy Spirit, works in the hearts and lives of even the most degraded of the human race. May this blessed work go on till it has thoroughly pervaded every family of these poor people, the fading remains of an ancient Asiatic emigration, which has never become thoroughly Europeanized.

“At last good news about the spread of the Gospel has also been received from the remotest corner of Europe. Though the inhabitants of that country are generally not considered to be heathens, yet they are Christians only by name. Their wandering life, having no fixed abodes, makes it impossible to have a regular ministry amongst them; and though the Swedish government have established parishes and erected meeting houses in several districts where, at stated times, a minister from the nearest government preaches to them, baptizes their children, and administers the sacrament, yet the principal means of imparting instruction to them was kept up by sending catechists amongst them. However, extremely little could be done in this way, the people remained in gross ignorance and superstition, and through their excessive intemperance they are in a most abject situation, and fast wasting away, since a Laplander is ready to part with everything he owns merely to gratify his sensual appetite for brandy.

“Under these circumstances the attention of the Stockholm Missionary Society and the Swedish Temperance Society was drawn to this quarter. They sent Missionaries to reside amongst them, to teach them to read, and to spread tracts. After several years' fruitless labor the Lord has been pleased to crown this work with His blessing. Official accounts have been received that a general religious revival has taken place in the two parishes of Sukkasjirew and Enontekis. The Lord appears to have chosen one of their own nation as the chief instrument for this blessed work. John Raattamaa had been placed by Pastor Laestadius as teacher of the school at Lainis, which, as an experiment, had been established at that village. J. R. had had his eyes opened by the divine light, and had become truly converted to the Lord Jesus. His endeavors were now not only directed to instruct the children at the school in the blessed truths of the Gospel, but he wished to turn also the grown up amongst his countrymen from darkness to light. His exhortations had such an effect, that not only a great change became visible amongst the children, but he prevailed on all the inhabitants of the village to renounce entirely the use of brandy: and they set to work in earnest, for they broke in pieces all brandy casks, and let the contents run to the ground; such a proceeding had the effect of an electrical spark upon the whole neighborhood. From far and near the people came to see the foolish inhabitants of Lainis, who had emptied the noble brandy on the ground. They were resolved to remonstrate with the chief instigator, John R., and to teach him better manners. But J. R. was too well grounded in his Bible to be taught and convinced by them. His eloquence was such that all who came went home with the conviction that it was high time for them to leave their sinful ways and to turn to the Lord. Pastor Laestadius says:—In a short time it came about that ALL the inhabitants in both parishes followed the example of Lainis, and that at present only the clerk and the tax-gatherer, with one or two incorrigible drunkards, remain defending brandy. Even Peter Raattamaa, the brother of John, who hitherto was living like a beast,

never getting sober, is now converted, and the most zealous advocate of entire abstinence, so that he has become a terror to his former comrades and to all dealers in spirits, though he fights only with spiritual weapons. It would be highly desirable if this man could be sent through the length and breadth of the country, because incalculable benefit might arise from it. The great change that has happened in both parishes cannot fully be described. Crimes and vices have disappeared—the bitterest enmity amongst neighbors is appeased—stolen goods have been returned—pardon has been asked for former offences—the poor amongst them are supported by voluntary subscriptions—for the school at Lainis ninety-five dollars have been collected by these poor people; nay, even for the Missionary cause a great zeal has been awakened, and they are not only desirous of hearing information from the heathen world, but they have commenced prayer meetings for the Missionaries, and make collections for the Missionary Society. Two poor women each came lately with a cheese of the milk of the rein deer, all that they possessed, and wished them to be sold for the benefit of the Society.

“That this extraordinary revival is drawing the attention of the government to that part of the country appears from the following official report of M. Hackzele (a Justice of the Peace) to the Governor of the Province. He writes—A most remarkable religious spirit has been awakened throughout the population, and though the effects show rather too violent a zeal to convert everybody, and make apparent a kind of spiritual pride or high-mindedness, nevertheless, it cannot be denied that upon the whole, most excellent effects are becoming visible. Every crime has entirely disappeared. This people, that was before nearly constantly drunk, has become entirely sober. At the fairs held at Karesuando and Wittangi there was no brandy to be met with. Not one of those present was seen in the least touched with liquor. Whoever knows the irresistible appetite of a Laplander for brandy, the shouting and yelling, the fighting, quarrelling, and defrauding that is carried on on such occasions, cannot but wonder at the amazing change, in seeing them now at the fair so quiet, so peaceable, so still, as if they were assembling before the place of worship. Is it likely that in all Sweden another parish may be found where ALL the inhabitants, as here with us, have abandoned brandy altogether? I very much doubt it. To the fair at Wittangi two shopkeepers and one bookbinder had come, but instead of brandy the former had flour, and sold, to their great satisfaction, for \$200; but the bookbinder sold religious books for \$500. If things go on in this way, lawyers and justices will have no more employment here. In former times there were annually about eighty-five cases for the decision of the courts. At the last court twenty-eight cases were reported, but eighteen had already been settled by compromise, and only ten, quite insignificant cases, (not criminal) came before the judges. Not one crime nor trespass of the law has been committed in both parishes within the last year. The zeal of the people for keeping up the school at Lainis, when they heard that the sum assigned for that purpose was found insufficient, became apparent by their contributing not only money, but many silver ornaments, to an amount of two pounds in weight. There is every probability that this remarkable change is fast spreading to the neighboring parishes.”

The Jesuits are fast returning to Austria. The Emperor of Austria has prohibited domiciliary visits, on suspicion of offences, unless on a warrant of the criminal tribunal.

First Anniversary of the American and Foreign Christian Union.

At the request of the late Executive Committee, the Rev. William Adams, D. D., of New-York, preached an able, appropriate and eloquent discourse in behalf of the Society, Sabbath Evening, May 5th, from 2 Peter, 3 : 8, in the Presbyterian Church in Mercer-street. This sermon the Board have requested Dr. A. to repeat in some of the neighboring cities, and then furnish a copy for publication.

The Annual Meeting of the Society was held on Tuesday evening, May 7th, in the Reformed Dutch Church on Washington-square. The Rev. Dr. De Witt presided, and the meeting was opened with prayer by the Rev. Dr. Hamner, of Baltimore. The Treasurer's Report was presented by Mortimer De Motte, Esq. and the Corresponding Secretaries laid brief statements before the Society respecting its operations at home and abroad. Addresses were delivered by the Rev. Dr. Dowling, of the Baptist Church, in New-York, Rev. Dr. Bacon, of the Congregational Church, New Haven, Connecticut, and the Rev. Dr. Kennady, of the Methodist Episcopal Church, Philadelphia. Besides these gentlemen, the Rev. Mr. Trumbull, the Society's Missionary at Valparaiso; the Rev. Mr. De Mattos, the newly arrived Missionary of the Portuguese Exiles; and Mr. Leo, one of the Society's Irish Missionaries in New-York, addressed the meeting.

The Benediction having been pronounced by the President, the Society proceeded to business. Having elected the members of the Board which the Constitution requires, the Society voted that the following changes should be made in the Constitution: 1. The insertion in the 2d line of Article IV, after the word "Society," the words "and the direction of its concerns." 2. The expunging of the whole of Article V. 3. The substitution of the words "at least once a month," in Article VI, for the words "at least once in three months."

This done, the Society adjourned to meet on the Tuesday preceding the second Thursday of May, 1851.

Officers and Directors of the Society.

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 Rev. Dr. PRESTON, Savannah, Ga.
 Rev. S. S. SCHMUCKER, Gettysburg, Pa.
 Rev. DANIEL SHARP, D. D., Boston.
 Rev. WM. B. SPRAGUE, D. D., Albany, N. Y.
 Rev. WM. A. SCOTT, D. D., New Orleans.
 Rev. THOMAS SMYTH, D. D., Charleston, S. C.
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 Rev. CALVIN E. STOWE, D. D., Cincinnati.
 Rev. S. H. TYNG, D. D., New-York.
 Hon. PETER D. VROOM, Trenton, N. J.
 Rev. Dr. WAYLAND, Providence, R. I.
 Bishop WAUGH, Baltimore.
 Rev. Dr. WEIGHTMAN, Charleston, S. C.
 Rev. SAMUEL B. WYLIE, D. D., Philadelphia.

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For one year.

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 Rev. Dr. WILLIAMS, "

CORRESPONDING SECRETARIES OF THE SOCIETY,

Rev. ROBERT BAIRD, D. D.		Rev. HERMAN NORTON.
RECORDING SECRETARY,		TREASURER,
THEODORE DWIGHT, Esq.		MORTIMER DEMOTTE, Esq.

GENERAL AGENT.

EDWARD VERNON, Esq.

The Constitution, as amended, is as follows :

PREAMBLE.

Whereas there have been formed in this country, at different times, three Societies: The American Protestant, The Foreign Evangelical, and The Christian Alliance; all having in view substantially the same great work, viz.—*The Diffusion of Evangelical Truth wherever a corrupted form of Christianity exists, at home and abroad*; And, whereas it is deemed practicable to merge these Societies into ONE, which shall

prosecute their several objects, thus diminishing the number of appeals to the Churches, as well as expense and labor, it is deemed expedient that a new organization be formed, which shall undertake the work and assume the responsibilities of the above-named Societies, and conduct its affairs according to the following

Constitution.

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The objects of this Society shall be, by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

ARTICLE III.—Any person contributing three dollars a year, shall be a Member of the Society; a contribution of thirty dollars at one time shall constitute a Member for Life; and the donation of one hundred dollars shall constitute a Director for Life. All Life Members and Life Directors of The American Protestant Society, The Foreign Evangelical Society, and The Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors and participating in their deliberations and discussions.

ARTICLE IV.—The control and disposal of the funds, property, and estate of the Society, and the direction of its concerns, shall be vested in a Board of 32 Directors, (one-half at least of whom shall be laymen, and 18 at least of whom shall reside in the city of New-York and its vicinity,) who shall be chosen by the Society at its annual meeting; and, in default of an election, the Directors last chosen shall hold their office until others are elected; eight of whom shall constitute a quorum for the transaction of business at any meeting regularly convened. The Board shall be divided into four classes of eight members each, one of which shall go out at the end of each year, but shall be re-eligible. The Board shall be chosen from the several evangelical Denominations; but no more than one-fourth part from any one denomination. The Board shall fill all vacancies that may occur in its own body, appoint a President, Vice-Presidents, a Treasurer, and Secretaries for the Home and Foreign Departments, and such officers, and such committees as the interests of the Society may require. The President, Vice-Presidents, Treasurer, and Secretaries, shall be, ex-officio, members of the Board.

ARTICLE V.—The Board shall meet at least once a month, form their own rules for the transaction of business, and, when necessary, convene the Society. They shall take such security of the Treasurer as shall be deemed proper, employ such means for the accomplishment of the objects of the Society as occasions and exigencies may require, and keep regular minutes of their proceedings.

ARTICLE VI.—The annual meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE VII.—The Board of Directors shall meet within fifteen days after the Annual Meeting of the Society, for the election of their officers and the appointment of the committees.

ARTICLE VIII.—The Board of Directors may admit, as an Auxiliary, any Society

organized to labor in the same fields, according to the same principles, and upon the same plans proposed by this Society.

ARTICLE IX.—No alteration shall be made in this Constitution, except by the Society at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

First Annual Report of the American and Foreign Christian Union.

[SOMEWHAT ABRIGDED.]

“*Except the Lord build the house, they labor in vain—who build it; except the Lord keep the city, the watchman waketh but in vain.*” Psalm 127:1. Such is the striking language in which the Prophet-king of Israel expresses his deep sense of man’s entire dependance upon Divine assistance in every undertaking.

It was under the influence, as they trust, in some good degree, of the same conviction of the need of Heavenly aid, that the Executive Committee of the *American and Foreign Christian Union* entered upon the duties assigned them by the Society at its formation. And now, at the close of the first year of its existence, in reviewing the history of that year, they would exclaim, with another of Israel’s prophets, and in language which both expresses gratitude for the past, and implies hope for the future—“*Hitherto hath the Lord helped us.*” 1 Samuel, 7:12.

In presenting this *First Annual Report of The American and Foreign Christian Union*, the Committee would, at the outset, call upon the Society to unite with them in grateful thanksgivings to the Author of all our blessings, for His goodness in sparing the lives of the Directors, Officers, Agents, and Missionaries of the Society, during a year of far more than ordinary exposure to death by reason of the ravages of the pestilence which pervaded our country. One of our colporteurs* was called to lose his wife and child, and one of our highly valued agents to part with a most interesting member of his family. But whilst we have sympathized with them in their trials, we have blessed God that the inroads of death among our ranks have been no greater.

The occasion is appropriate for a brief notice of several topics touching our new Society, its work, its position, and its relations to other missionary organizations, which the Committee propose to treat in advance, and then proceed to speak of its operations during the past year.

1. The Union of the Societies.

The union of *The Foreign Evangelical Society*, *The American Protestant Society*, and *The Christian Alliance*, consummated last May, seemed to be

* Mr. Monsalvatgé, whose wife and an infant died of cholera at San Antonio last summer.

demanding by the public sentiment of the Churches. The work at home being mainly confined to the foreign adherents of Rome, was believed to be so closely allied to that among the Roman Catholic nations abroad, that both objects could be prosecuted with advantage by one and the same Society. The work in each field is not only identical, but dependent, the one upon the other, in a very remarkable manner,—the conquests of Truth in almost every Papal country abroad having, in a variety of ways, a most important bearing upon the spread of the pure Gospel among the Romanists in the midst of ourselves that are of a foreign origin. The conduct of this double enterprise by our Society, it was thought, might be made to secure, in a most important manner, that harmony, concert, and reciprocity of action, which is so much demanded by the nature and the circumstances of the work.

It will be admitted, on all hands, that to carry on such a work, in fields so diverse, however identical the work may be, demands large and liberal views. It requires men who, whilst they feel a lively interest in the welfare of our own country, can well appreciate the importance of the work in foreign Papal lands, and rightly comprehend, not only its happy influence upon those countries, but also upon the Heathen and Mohammedan lands on the one hand, and our own country on the other. Men of such views and such hearts the work unquestionably demands.

The experience of one year, although not sufficient, perhaps, to give a perfectly satisfactory demonstration of the practicability of this two-fold enterprise, has gone far towards it. The more the members of the Committee and of the Board have been brought to contemplate both fields of the Society's labors, and the importance and reciprocal bearing of the work in both, the greater has become that homogeneity of views and feelings in relation to the operations of the Society, which is absolutely needed. The Committee feel that they have great reason to be thankful to God for the large measure of unanimity which He has deigned to accord to their deliberations. If all has not been done in both fields which they had resolved to attempt, it has been more owing to want of means, and to circumstances which they could not control, than to want of willingness to administer the affairs of the Society in an even-handed manner. They have reason to believe that another year will establish the equilibrium, or just action, of the Society in the two fields, which duty requires.

2. Practical Operation of the Union.

No little solicitude was felt by many of the best friends of the Society, at its formation, and since, respecting the possibility of a harmonious and cordial coöperation of persons of various denominations in a Society which aims at the sending forth, not only of colporteurs and teachers, and the circulation of religious books and tracts, but also the employment of evangelists and ministers, and the formation and the building up of churches. It was

feared lest *here* might be found one of those rocks on which such an association, composed of Christians holding much diversity of views on points confessedly subordinate, it is true, but nevertheless honestly and earnestly maintained, would be likely to make shipwreck. The Committee are happy to say that the experience of a year has, as far as it has gone, tended to dissipate, not to strengthen, those fears. There has not occurred an instance of difficulty in this respect. There are men at this moment of almost every evangelical branch of the one true Church of God in our country in the service of the Society. The great, and for the most part, the only question which has been asked by the Committee, when such appointments have been made, has related to the piety and qualifications of the person to be appointed.

The Board, shortly after its organization, adopted the following "PRINCIPLES OF ACTION," which have been found to work well when carried into practice:—

1. All donations made specifically for the work in the Home or Foreign field shall be faithfully expended in that field, and in strict accordance, wherever practicable, with the wishes of the donors. All other moneys received by the Society shall, under the sanction of the Board, be expended in the promotion of the work at home or abroad, as the best interests of the cause shall, in the judgment of the Executive Committee, demand.

2. In the employment of colporteurs, evangelists, ordained ministers, and other laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and for the work contemplated, shall determine the choice of the Executive Committee, irrespectively of the ecclesiastical connexions of the candidate.

3. In its operations abroad, the Society will act wherever it is practicable, through the organizations, societies, boards and committees, on the ground. And of existing organizations, it will prefer such as have a basis similar to its own; that is, such as embrace evangelical Christians of different denominations.

4. When for the sake of a proper superintendance and direction of its operations in any portion of the foreign field, or in remote parts of our own country, the Society shall deem it expedient to appoint a *Committee of Correspondence*, the principle just referred to—namely, that of appointing men from the different evangelical denominations of the Protestant Church—shall be adhered to wherever it is practicable.

5. In publishing Books, Tracts, &c. the Society will act upon the principle adopted by the American Tract Society, viz. neither to publish nor circulate, nor aid in the publishing or circulating of anything that is of a sectarian character.

6. When it shall become necessary for the Society's missionaries to organize churches, whether at home or abroad, those churches will be at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer; and will be expected in that case to seek the patronage and support which they may thenceforth need, from the missionary organizations of said denominations.

7. The American and Foreign Christian Union declares, at the commencement of its existence, its great and sole object to be, *The spread of the pure Gospel among*

those portions of the human race that are under the influence of a corrupted Christianity; and that in prosecuting this great work, it desires to be a helper to the several branches of the Church of Christ which may be found within the sphere of its labors.

It will be found in most cases where only individual secessions from Rome occur, that there will be little difficulty in inducing those who embrace the Gospel to attach themselves to some evangelical church in their neighborhood. This will probably continue to happen almost invariably with the Romanists who are from the British Isles, for the simple reason that they can, with very few exceptions, speak the English language, and can at once, or very soon, be made to feel at home in our Protestant churches. But it is far otherwise with the German and other Romanists who come among us; and who, in some cases, form but few acquaintances for years among our American population, and know very little about our Protestant churches, and would not feel comfortable among them. It is found by experience that they greatly prefer to go to a place of worship which does not bear the name of Protestant. The German Romanists, when they are disposed to abandon the errors of the papacy, will frequent, without hesitation, a "FREE GERMAN CATHOLIC CHURCH," when they could not be induced to go at once to a Protestant one. The Society has several such churches under its care at this time. When they shall have become well instructed in the Gospel, and acquainted with the Protestant pastors and churches around them, these people will, without doubt, unite with some of the evangelical denominations, and of course cease to be under our care, or to need our support.

As a practical illustration of this, we would state that a Free German Catholic church which had been gathered, and for two or three years aided by the American Protestant Society, is now sustained by the Board of Missions of the General Assembly. We have several churches composed mainly of converted Romanists, that have Lutheran, German Reformed, Presbyterian, Dutch Reformed, Baptist and Methodist ministers as their preachers or pastors. From the very nature of the case, these churches will, there is every probability, when they have become well established and organized, fall in with the ecclesiastical relations and affinities of their ministers. For their sakes, as well as for the sake of the Romanists by whom they are surrounded, this is a matter in which precipitancy must be avoided. We have had, in some cases, to resist firmly the encroachments of sectarian and misguided zeal which desired to trouble a simple-hearted, united, and inquiring little flock, who were step by step coming to the knowledge of the way of Life.

3. Expenses of the Society.

Upon this topic the Committee would make a few remarks. One of the arguments in favor of a union of the three Societies—perhaps the most powerful of all in the view of some minds—was of an economical nature. It was argued that it would lead to a diminution of the number of agents, and conse-

quently of expenses for agency. The Committee are happy to say that this has been the case to some extent. The number of agents employed by *The American and Foreign Christian Union*, during the last year, was less by four or five than the number employed by the three Societies, and the saving in salaries and other personal expenses was nearly two thousand dollars. There has also been a saving in the expenses of office-rent and clerk hire, and some other items. And yet it has not been in the power of the Committee to effect all those changes in the course of one year, and that the first, which they had wished. They think that in another year they will be able, with God's blessing, to systematize and arrange the agencies of the Society in such a way as to have the country occupied by a sufficient number of capable men, and no more, to cause the objects and claims of the Society to be effectively presented to all the churches which will receive them, at least once in two years, and to the most important ones, once a year.

By pursuing this course, system will be introduced into this branch of the Society's operations, and the expenses brought down to the lowest point consistent with the efficiency required to make the Society what it ought to be. It ought to be stated, also, in regard to the expenses of the Society for agency, that it was considerably augmented by the exertions which the Committee felt called on to make for the Portuguese Exiles; for several of the agents had to devote a portion of their time to them, and encounter expenses in travelling on their behalf, which are not charged to the *Portuguese Fund*, the Committee being anxious to preserve that fund as *intact* as possible, save for the direct promotion of the well-being of those interesting but suffering people. This extraordinary state of things will, it is believed, not continue much longer,—at least not in a way to interfere much with the regular and appropriate work of the Society.

The Committee have further to say, on the subject of the Expenses of the Society, that they have felt it to be their duty to do more, during the year which has just terminated, than will probably be necessary in any one year hereafter, in the way of publishing documents, etc. for gratuitous distribution. This was necessary in the first year of the Society's existence. It is quite certain that this item of expense will grow less and less as the Society becomes better known.

The Committee would also state, in this connexion, that they have enlarged and improved in various respects the Monthly Periodical of the Society—increasing its pages from 32 to 48—making a volume of 576 pages in the course of the year, and rendered attractive by occasional illustration,—for the very low charge of one dollar. It is obvious that at this price the work can do no more than sustain itself—and not even that, unless those who take it will punctually pay for it—instead of being a source of profit as the “AMERICAN PROTESTANT” was. The Committee have aimed to make the Magazine a vehicle of much and various information respecting the work of God among

the Papal population of our country and of the whole world, and thus of enlisting valuable friends, rather than to make it a source of present income. The Missionary Intelligence contained in the Magazine is also published in a monthly sheet for more general circulation.

4. Work of the Society.

The Committee feel that the grand work of the Society is, and ever should be, to promote the salvation of Romanists, at home and abroad. They do not deem it to be foreign, however, to that work, to do what it can incidently, and even directly, when occasion serves, to advance the cause of religious liberty—for this is essential, not as an end, but a means—to the work of extending the kingdom of Christ among the Papal nations. And this is especially important at the present moment, particularly in Italy, and Europe generally, as well as in South America.

There is also another work which must be done. It is that of enlightening our churches on the duty, the importance, and the proper way of laboring for the salvation of Romanists. On this subject most of our Protestants, even those who seem to be truly pious persons, have very much to learn. Indeed some appear to have almost everything to learn.

Nor is there less to be done in the way of enlightening our churches on the duty of laboring and praying for the conversion of Romanists, and on the best way of causing the Truth to reach them. A vast amount of prejudice as well as ignorance, needs to be removed, and must be, before our American Protestants will begin to take hold of this immense work in earnest. A great array of facts and arguments must be employed to put to flight this profound ignorance and this almost invincible prejudice. But the work can be done, and with God's blessing, will be done. Indeed there has been a very sensible progress made during the last few years; enough to satisfy us that great results are to be expected in this direction from wisely-appointed and persevering effort.

5. Relations of the Society to other Organizations, and to the Churches.

On this point the Committee desire to be fully understood. The position which this Society, composed of persons belonging to nearly all the Evangelical churches or denominations, is, that of a helper to all. There is a work which the Committee believe that it can, with the blessing of the Most High, prosecute with advantage. And yet they have no desire to see its interests advanced at the expense of other Societies and Boards which are laboring in the same field. They will rejoice sincerely in their success. This joy no man shall take from them. There is enough for all to do. The aim of this Society is not to build up a Sect or Denomination, but to enlarge the great domain of Evangelical Religion. It seeks to promote the increase of all the Evangelical churches in our land, and not the advancement of any one

exclusively. And while the Committee must desire to see the Society prosper and do a great work, they stand ready to say "God-speed" to all who promote this great work through other organizations. They have, however, one favor to ask,—it is that, if any persons should, at any time, have any fault to find with our measures, or with the men whom we employ, they would do us the kindness to inform us of it, and not resort to measures which may give occasion to the enemies of the Truth, both human and infernal, to rejoice over our differences. We ask this in the name of our common Master. If any think that they are CHRIST'S, and love His cause, and are striving to promote it, let them remember that we profess to be and to do the same. We may make mistakes—we doubtless shall make mistakes—but we will correct them when convinced of them. We mean to do that which is right and for the best, as far as we can ascertain it. We wish our brethren of other Societies to do us the justice to believe that such is our desire and intention, and to strive with us to "study those things which make for peace," and whereby we may aid, and not hinder each other in the good work in which we are engaged. We think this request is reasonable as well as Christian.

6. Operations of the Society during the last Year.

The American and Foreign Christian Union assumed the work and responsibilities of the three Societies out of which it was formed. That work the Committee have endeavored to prosecute with all the energy which the means at their disposal could impart. As it relates to the work in the Home Field, the Committee have to report that it has been carried considerably beyond any point which the operations of the American Protestant Society had reached—and of which the details will be found in another place. But as to the Foreign Field, the work of the Society has fallen short of what the Committee had expected to do. There remains an appropriation of \$2,500 to our Committee at Geneva, to be met at as early a day as possible, and one thousand to the French Canadian Missionary Society. It is due to the Committee to state that they were compelled to defer the meeting of these appropriations to a late period in the year by the extraordinary pressure upon the Treasury from other quarters, in the hope, however, that the receipts from certain sources, which were expected with confidence, would be quite sufficient to cover them. But owing to unforeseen causes this did not prove to be the case. They have no doubt that the appropriations in question will be met in a very short time, and they trust that no serious embarrassment will arise from the delay. It has been owing to peculiar circumstances, and such as the Committee deem to be wholly temporary, that they have not been able to do as much for the Foreign Field as they had expected.

This statement is due to the public, and especially to the patrons and friends of the late Foreign Evangelical Society, who expect, and justly, that the great interests which that Society was successfully prosecuting, and

more and more so every year, shall not be neglected by *The American and Foreign Christian Union*. Most certainly the present state of the Papal world should effectually teach this Society that this is not the time for the relaxation of effort in that direction, but for a vast augmentation rather.

7. Difficulties which the Society has had to encounter.

The above statement may be appropriately followed by a frank exposition of the difficulties which the Committee have found to lie in their pathway.

In the first place, the organization of the Society, and the arrangement of its plans and operations, and the bringing of the various parts of its system into action, required some time. The first year of such a Society must always be more perplexing than the succeeding ones. It requires time and care to lay the foundations rightly. In this there has been, however, no unusual or extraordinary trial.

In the second place, the prevalence of the cholera interfered materially with the financial interests of the Society in certain localities.

In the third place, the care of the Exiles from Madeira, although it was a work which the Society most cheerfully endeavored to perform, as it was bound to do, inasmuch as it assumed the engagements and responsibilities of the American Protestant Society, as well as those of the Foreign Evangelical Society and Christian Alliance, not only gave the Committee great anxiety and labor, but interfered greatly with the financial interests of the Society. It employed the time and exertions of one of the chief agents almost the whole year, and a considerable portion of the time of one of the Corresponding Secretaries, and of one or two other agents. This was a serious hindrance to the operations of the Society. And in addition to all, and more than all, it diverted no inconsiderable sums of money from the ordinary work of the Society to this extraordinary effort.

And, lastly. The position in which the Protestant Society was at the time of the union has been a source of considerable embarrassment. That Society had extended its operations quite widely, both in its missionary and its publishing departments, during the last few years of its existence, counting, perhaps too confidently, on certain means which were in prospect for meeting its engagements and liabilities. These engagements and liabilities the American and Foreign Christian Union, of course, assumed. All the engagements in the missionary work have been fully met, and the liabilities incurred in the publishing department (and which were never equal to the value of the stock on hand, stereotype-plates, and debts due to the Society) have been so far reduced that their management will hereafter be comparatively easy. It is extremely desirable, however, that they should be cancelled as speedily as possible; and this would be quite practicable if the friends of the Society would but put the Committee in possession of a few thousand dollars as a capital for the publication of books and tracts adapted to promote the objects for

which the Society was formed. Such publications, not only in English, but also in German, French, Italian, Spanish, and Portuguese, are greatly needed at this moment, and will be far more needed in time to come. Standard works of a popular nature are needed; some of them adapted to enlighten Romanists in regard to the errors of their Church, and the nature and terms of salvation according to the Scriptures; and others to enlighten Protestants respecting the errors of Romanists, the proper arguments with which to combat those errors, and the true modes of treating those who hold them.

8. Encouragements.

The Committee have spoken of the difficulties which the Society has had to encounter. But shall they say nothing of the encouragements which it has received, of the propitious omens which have cheered them amid those difficulties? Not to do so would be to be guilty of great ingratitude towards that gracious and glorious Being whom we profess to serve, and whose kingdom we are seeking to promote.

It has certainly been a great encouragement that, so far as the Committee know, their course of proceeding, whether in relation to the ordinary operations of the Society, or the extraordinary work which they have been called to do, (as in the case of the Portuguese Exiles,) has been very generally approved by the friends and supporters of the Society. This has been a great consolation to the Committee, amid the anxieties and perplexities which they have had to meet. And as to effective support, the Committee think that they have great reason to be thankful that it has been so liberal, when the circumstances of an unfavorable nature, of which they have already spoken, are taken into consideration. The receipts of the Treasury have been more than \$45,000, exclusive of the Portuguese fund, and with it, more than \$52,000. Surely, in view of this fact, taken in connection with so many other indications of the favor and goodness of our Heavenly Father, the Committee, the Board, and the Society entire, may well exclaim, in the language of the prophet of Israel already quoted, "*Hitherto hath the Lord helped us.*"

Having disposed of these subjects of a general and preliminary nature, the Committee proceed to give those details respecting the operations of the Society, at home and abroad, which the occasion requires.

Home Department.

The work in our Home Department, we are happy to state, possesses a growing interest in the minds of our countrymen. The great and rapid increase of our foreign population has arrested the attention of all classes of our citizens. The inquiry: What shall be done? comes forth not only from the

Christian prompted by compassion in view of their dark spiritual state, and fired with zeal to put the Word of God into their hands, but the same inquiry is made by men of wealth, whose taxes increase as this population multiplies; and also by patriots, by lovers of civil and religious liberty, who are fearful of the presence of millions who have been trained under that system which has so long and so securely sustained the despotic empires and kingdoms of the Old World.

We will now briefly survey the various points in this field where we have missionaries and colporteurs among the French, German, Spanish, Irish, Italian, Portuguese, and English. In this Report we shall omit many facts and incidents that we shall publish from time to time in our Monthly Magazine and Missionary Intelligencer.

Spanish Mission in Texas.

During the past year Mr. Montsalvagé has been our Missionary in San Antonio, where he has been stationed since August, 1848. Mr. M. is favorably known to the churches as a converted monk from Spain. He is a man of ardent piety and self-denying labor for the spiritual welfare of his Spanish brethren. At San Antonio he has been deeply afflicted by the death of his wife and child by the cholera, which was so destructive in that city.

In his work there, he has met those obstacles which the natural heart in connection with Popery will always present. Yet he has not labored in vain. By patience, and kindness, and prayer, he secured the regular attendance upon his meetings of eleven Spanish families, who have heard him explain the great plan of salvation as revealed in the Gospel. Besides this, he has made excursions into the country, where he has preached the Gospel as he had opportunity. He also established a day-school, in which he instructed forty scholars. This was a promising field of usefulness. May we not hope that the seed sown in this school will take root, and yield a harvest at a future day.

While our missionary has been toiling in this field, he has been cheered with the joyful intelligence of the conversion of his father in Spain. This had been the burden of his prayer from the day he first tasted the preciousness of salvation, through faith in Christ. The prayers of the son seem to be answered in the deliverance of the father from that profound Papal darkness in which he had always lived.

Mission among the French at New-Orleans.

This is a field of no ordinary importance. Of the 120,000 inhabitants of that city, 60 or 70,000 are nominally French Romanists. It was originally a Roman Catholic city. When under the French government, Protestants were

not permitted to reside there ; but the times have changed. Protestants not only live there, but their churches are exerting a great and salutary influence over the morals of the population who embrace the Papal, the Jewish, and the Protestant religion. We have now two missionaries in that city,—Rev. Philip Wolff, and Rev. J. B. L'Hote.

Rev. Mr. Wolff first visited New Orleans under the direction of the Foreign Evangelical Society, in the spring of 1848. The object of this visit was to survey the field and ascertain whether it would be best to establish a missionary there. The report was in favor of such a course.

In the winter of 1849 Mr. Wolff again visited New-Orleans, but the cholera soon made its appearance and very little could be done. He has been there again this last winter, and has a congregation whose average attendance is from fifty to sixty, and occasionally one hundred persons. Some of these French were born Protestants, but the majority are French Romanists.

A society has been organized among the French, called the French Protestant Society. The object of this is to collect funds to aid in extending Protestant influence in New Orleans. Over one hundred dollars were raised by it last year, and credited to the Foreign Evangelical Society. We have no report of the amount collected the present year. A religious circulating library has been collected by the French Protestant Society, of nearly one hundred volumes. The Society of Toulouse has voted them a collection of their books and tracts.

A Sabbath School was established last March. On the first Sabbath there were seven children, and on the second, thirteen. We have no later intelligence.

This congregation, although small at present, may, with proper effort, be much increased. A self-denying and energetic missionary will not only find enough to do among such a population, but he may expect the blessing of God upon his humble efforts. This congregation may yet become one that will exert a great influence over the French in that city.

Most of the past year Mr. L'Hote labored among the French at Baton Rouge. After this place became the seat of government for the State it was impossible to find a place for public worship. The field there was unpromising and hard to cultivate, yet there has been some fruit. Among the hopeful converts is a planter who was educated in the Roman Catholic church, and became an infidel. He sought an interview with the missionary, to inquire after some explanation of passages in books he had read. He was directed to the Word of God, became interested, and finally embraced the truth.

There was also a very interesting conversion of a Roman Catholic lady, who has since died in the peaceful triumph of a Christian. The Romanists reported, as usual in such cases, that she died in great distress of mind—that she cried out so as to be heard in the street. But while such reports went

abroad, she rejoiced in the LORD JESUS as her only SAVIOUR. For two days her friends stood around her bed, daily expecting her death. When the Word of GOD was read, her countenance would brighten, and all were amazed at the effect produced, both upon her mind and body, by the simple reading of the Word of GOD. In this delightful frame of mind, trusting in Jesus as her only hope, she died in the full assurance of salvation.

Deep regret was expressed by several families when Mr. L'Hote left Baton Rouge. Some said, with tears, at his last visit, "read us a chapter, for we shall henceforth have no body to read us the Bible."

When he left Baton Rouge he was directed to spend a few weeks at Mobile. Here he found about three hundred Frenchmen. They were ready to hear him converse on religious subjects. Many of them received Tracts and Bibles with much apparent interest. One Frenchman who had been in the United States thirty-five years, who never had a Bible in his house, requested Mr. L'Hote to let him have one. He received it with gratitude, and made it his daily study. Other interesting incidents occurred that we cannot now mention.

It was not deemed expedient to continue Mr. L. in this field while a much larger one was unoccupied. Accordingly he was instructed to labor in the Third Municipality of New Orleans.

It was only in March last that he entered upon this new field. Yet he has been encouraged already in his efforts. He says, "I am not without hope that a great work can be done in this city. I have met already with more than twelve families who have invited me to visit them as often as I can do it. The missionary life is, by turns, one of discouragement, of joy and hope. We should not look at all the work at once, but we must begin by little and little, and we shall certainly succeed." Twice in the week he has prayer-meetings, where he makes special efforts to explain the Bible.

French Missions at the North.—West Enosburg.

This mission has been very prosperous the past year. Our missionary, Rev. J. Moraine, has had delightful evidence of the presence of the Holy Spirit. Twenty-four converted Romanists have been added to his Church since our last report. Besides these, there are six recent conversions, all of them heads of families. Among the converts is one who, for a number of years, was a priest in the Church of Rome.

Another important convert who has united with this Church during the year, was for many years the leader of the music in the Roman Catholic Church. He has given a very interesting statement of his conversion and persecutions, which we cannot publish here.

Two Colporteurs have been associated with Mr. Moraine on this field during the year. They have labored in several towns on the borders of Canada, where there is a large French population. Their entire time has been

devoted to visiting from house to house, reading the Bible and praying in the families—teaching and holding meetings.

We regret to learn that one of our excellent Colporteurs, Mr. Jude Chabot, will be obliged to resign his appointment on account of ill health. In reference to his resignation, he says: "I do not mean by this that I shall retire from the work of this field. No, not by any means; for I calculate to do all in my power for the prosperity of this field, so gloriously owned and blessed of God."

The meetings held by these brethren have been truly seasons of refreshing from the presence of the Lord.

During the year we have aided them in the erection of a house for public worship. This was much needed, as there was no place large enough to hold the people who came to hear the Gospel. A house is now in process of building in East Berkshire, which is to be finished in October. This will be the centre for hearers, who will come eight miles to church from two different directions. We must depend upon the voluntary offerings of friends to this cause to pay for this house of worship, which is built for the use of converted Romanists.

French Mission in the Northern part of the State of New-York.

For several years Rev. H. Morell has occupied this field. He has met with more decided opposition from the Romish priesthood than some other missionaries. This has been a severe test of his faith while expending his time and strength in labors of love, to enlighten and save those who were the dupes of the priests. But the dark clouds that gathered over his field, threatening vengeance and desolation, have mostly passed away, and the light of divine truth has shone upon many benighted minds. At one of his stations, about fifty, who had been trained in the superstitions of Rome, have renounced the Papal doctrines and embraced the truth. From this station he has recently extended his visits fifty miles in one direction, and held meetings in many places. His visits have generally been well received by the people. At one place five persons came out and declared themselves on the side of the truth.

French Mission in New-York City.

Rev. Mr. Astié, from France, has preached to the French in this city during the past year. The congregation hold their meetings in the Brick Church Chapel. The number of those who become constant hearers increases, and their prospects are fair for a permanent congregation. They have contributed for the support of the Gospel, and thus aided the Society. There ought to be, and we trust there will be, a large congregation gathered from the French in this city. This is a highly important station, as the French in larger numbers are making this the place of their residence.

We have also a Colporteur among the French at Burlington, on Lake Champlain, and at Ogdensburgh and vicinity, whose labors have resulted in the hopeful conversion of a number of the French. These brethren, who have encountered serious obstacles, and, at times, much opposition to the truth, have yet seen their patient efforts crowned with much success.

The French are becoming every year more accessible to the influence of the Gospel. Their creed is generally more sceptical than Papal, and they are more thoroughly intrenched in infidelity than in the system of Popery.

German Missions.

Our missionary work among the Germans has been on the advance during the year. The Germans constitute a very large proportion of our foreign population, and may, therefore, claim much of our attention. They are destined to become a very influential and respectable class of citizens. As they are more generally educated than other Papal nations, we have much of encouragement and of hope in the efforts we put forth for their spiritual welfare.

German Mission in New-York.

The Free German Catholic congregation in this city that had seceded from the Roman Catholic Church, has been very much reduced and scattered for the want of a missionary, and by adverse influences that have been brought to bear against it.

But they are now supplied with a missionary. Rev. Dr. Freygang, who was for many years a priest of the Church of Rome, has preached to them the past year. Since he commenced his labors, a new interest has been awakened. There has been a steady increase in the number of hearers until the present time.

There are now upwards of twenty families who attend his preaching. All of these, except a single person, were formerly Roman Catholics. Seven or eight of them have recently expressed the hope of having passed from death unto life. A Sabbath School both in German and in English, and also a promising Bible-class, are connected with the congregation in Allen-street.

Several months since, Dr. Freygang began to preach also in Greenwich-street, in the lower part of the city, where there is a large German population. At this station there are now fifteen families who are his constant hearers. These were all Roman Catholics. A Sabbath School has been organized which now consists of sixty-two children—German and Irish Catholics. We are in great want of teachers for this school. With faithful teachers the number of scholars might be greatly increased.

Free German Catholic.

This semi-monthly paper, issued by the Society, is edited by Dr. Freygang. The number of subscribers is constantly increasing, and it is very

extensively read by Catholics. We regard this as a very important medium of intercourse with the German mind, and most earnestly request all the friends of the Society to aid in its circulation. Thousands of subscribers might be obtained by a little effort. It is one dollar a year.

German Mission in the Upper Part of the City.

This is a new station, and promises to be a useful and important one.

German Congregation in Rochester, New-York.

This congregation seceded, about two years since, from the Roman Catholic Church, under the labors of Dr. Giustiniani. It has suffered much at times for the want of a permanent missionary. Dr. G. was directed to preach to the Germans at Buffalo, and the Rev. Mr. Bogen, his successor, soon left and entered the German Reformed Church at Boston. For some months after this they had no one to preach the Gospel to them. Yet they did not on that account abandon public worship and disband their Sabbath School. They assembled on the Sabbath, and read the Word of God, and sung his praise and prayed. The Sabbath School under the efficient supervision of Mr. Parker, and an excellent selection of teachers from various churches, has been continued with increasing interest. There are now about one hundred persons in this school. Parents and children, husbands and wives, are most attentive scholars, earnestly studying the Word of God together on every Sabbath day. This is a very interesting feature in this work among the Germans at Rochester. It is one of the strongest pledges of the permanency of this congregation.

Rev. Mr. Wier has now the pastoral care of this interesting flock. Efforts are now making to purchase a house of worship for them, which we trust will be successful. Forty members have been added to the church during the past year.

German Mission in Buffalo, New-York.

It is only a year last March, since Dr. Giustiniani began his labor in Buffalo as our Missionary. The progress of the work among the Germans has been rapid and great. The first place of preaching was in Concert Hall, which is said to hold about six hundred persons. Within the brief period of four weeks this hall became so crowded with Germans that it was indispensable to secure a larger place. The house formerly occupied by Dr. Lord's congregation was rented, and is now used by this German congregation, who have seceded from the Church of Rome.

Since the Vicar-General of Buffalo declared to the St. Louis German Congregation that he would withdraw the officiating priests if they would not give the deed of the property to the bishop, this church has been crowded to hear our missionary. Dr. G. in his report says, "I can assure the Com-

mittee if we could only obtain the means of building two churches, we should soon have two Free German Catholic congregations, and two missionaries would find enough to do. We ought not to lose this opportunity."

On Easter-day twenty-two more Germans seceded from the Roman Catholic Church in Buffalo, and united with the Free German Catholics. Thus the work advances. The Spirit of God, we humbly trust, is moving the minds of this people.

There is a weekly prayer-meeting attended by about two hundred persons. There are two hundred and fifty scholars in the Sabbath School. There is a daily parochial school of over one hundred scholars; most of them children of Roman Catholic parents.

German Mission in Wisconsin.

Rev. Mr. Zipp has been prosecuting his missionary work amongst the Germans with much success during the past year. Racine has been his principal station; but he has six different places where he preaches to the Germans. He travels 30 miles in one direction, 50 miles in another, and 65 miles in a third direction, to reach these congregations. The Spirit of God has manifestly attended the preaching of the truth, and souls in each of these places have rejoiced in JESUS CHRIST and renounced the delusive hopes of Satan and of the Man of Sin. The work is of the most cheering and hopeful kind.

There is a very large German population in Wisconsin, and in some parts of Illinois. Our missionary is not able to supply the demand for labor among the Germans. We ought to have more missionaries and colporteurs among them in various parts of the West and South-west.

Germans in Newark, New-Jersey.

Recently there has been more than usual interest among the Germans in Newark.

A new impulse seems to be given to the work, which we trust may be of the Spirit of God, and abiding in its influence upon the Germans who abound in that city. The obstacles in the way of a more desirable place of worship have been removed. Trusting in God, who only can save the souls of men we look for greater prosperity.

Movements among the Germans in Philadelphia.

The Germans in Philadelphia, as well as in other parts of the United States, have had some difficulty with their bishop and priests, on the subject of church property. They are not willing that the deed of such property shall be exclusively held by the bishop or the priests. A portion of the old German Catholic congregation in Spruce-street rebelled against the bishop,

and seceded from the Church of Rome. They organised themselves into a congregation, and resolved to have the Gospel preached to them.

They wrote to us, requesting that Rev. Mr. Serenbetz, formerly a Roman Catholic priest—now in the service of our Society—might come and preach to them. The committee accordingly directed Mr. Serenbetz to commence his labors among them. He has been there for several weeks, and preaches to a congregation of about 200 Germans.

This is a very interesting movement. Should it be permanent, as it promises to be, it will exert a great influence over the Germans in this country. It is the more important, as it originated among themselves. It is the voluntary effort of an oppressed people to burst those iron chains which Rome throws around free people, even in this free country. And we hope it will teach the Papists of all nations in this land that the system of tyranny under which they live is opposed to the laws of our country, as well as to the laws of God. Should they declare for the liberty of conscience and of worship that other classes enjoy, they will most certainly obtain it.

Irish Mission in New-York.

The work among the Irish has assumed an interest that will be almost, if not quite, incredible to Protestants. The profound ignorance of the Irish, their inveterate prejudice against Protestants, and their unreserved submission to the Roman hierarchy, have presented barriers that the Christian world for centuries have regarded as impassable. But, blessed be God! this belief, or rather unbelief, of the Christian Church is beginning to yield, and in the accumulation of facts and results of Christian effort, must soon pass away. The poor Irish, engulfed in superstition, under the terror of priestly power, are yet accessible to kindly Christian influence.

We have among the Irish in this city missionaries and colporteurs, converted Roman Catholics, who speak and read the Irish language. Sympathizing deeply with their brethren who are in the same state in which the grace of God found them, and knowing experimentally all their fears, and prejudices, and delusions, they have ready access to them. The journal of their labors is one of no ordinary interest.

Many things of deep interest are occurring among the Irish in this city. We most earnestly solicit the prayers of the people of God in behalf of this oppressed people. We call upon all the heads of families to aid in this work, by exerting a kindly Christian influence over those who are in their employ.

Colporteur among the Irish at Albany.

Mr. J. Eadie, who has been our faithful colporteur for several years in various parts of the country, is prosecuting his labors of love at Albany. He was sent there by the American Protestant Society, two or three years since,

to labor for three months. When his time had expired the good people of Albany were not willing that he should leave that field. In accordance with their desire he has been continued there. With gratitude to the great Head of the Church, we are able to say that he has not labored without fruit.

There is a circle of Christian ladies in Albany who have their meetings to pray especially for the conversion of Romanists. By their prayers our colporteur is animated in his work. What would be the influence of such praying circles all over our country? Ought they not to be formed?

Mission among the Irish in Western New-York.

One of our missionaries among the Irish in Western New-York reports a very favorable account of the results of his labors. The Irish come to hear him preach, and even thank God that he sent them an Irish minister. For this grace the thanksgivings of many will yet be given to God.

Mission among the Italians in the City of New-York.

We have in this city upwards of one thousand Italians who have been neglected by the Christian Church. Either for the want of interest in their spiritual welfare, or for the want of suitable men to labor among them, little or nothing has ever been done to enlighten them, or to introduce the Bible among them. Yet they are a class of men who have no very strong prejudices against Protestants. In the use of proper means we think it will be seen that they are very accessible.

Within a few months we have had a converted Romanist laboring among them as a colporteur. He is from Italy. In his own city he received a copy of the Bible and read it, and was converted. For his temerity in having in his possession and reading the Word of God, he was committed to prison. He was the only Protestant in his city. After his escape from prison he fled to Geneva, and then to London. Finally he came to the United States. Mr. Robillo was a student at the time he received the Bible.

His whole heart seems to be devoted to the salvation of his countrymen. He is very active, has ready access to them, and is much encouraged in his efforts. He is prepared to commence a school for the Italian children. The parents are anxious for it, and he is now waiting for some elementary Italian books; these cannot be obtained here; we have written to London for some, but have not as yet received a supply.

Mr. Robillo has distributed a number of Bibles and Testaments among the Italians, who are now reading them. This work, we trust, will be more and more interesting, as the refugees from Italy are continually increasing among us. We may believe that an influence will yet go forth from Italians who have been enlightened or converted in this country, that will essentially aid in bringing down the strong pillars of the Papacy in the Papal States.

There are some interesting movements among Italian papal priests, and others now in this city. One who was formerly a monk, has commenced the study of Christian Theology, (as he now rejects that which is Papal,) that he may be prepared to be useful to his countrymen.

Portuguese Exiles from Madeira.

A year since, there were about seventy of these under the care of the American Protestant Society. Arrangements had then been made by which it was believed a home was secured in Illinois for six hundred of these suffering people. That arrangement has since failed; not by any fault of the Society, but by causes beyond our control. The number of these Exiles increased during the past year, until we had almost five hundred upon our hands at once. During the prevalence of cholera in this city we furnished these with daily bread. The liberal response of the community to our appeal for them, supplied them with clothing, and put into our hands the means of defraying the expense of more than four hundred to the West, who will be able to live without much expense to the Society. On account of sickness and other causes, about fifty were detained in New-York, many of whom have been dependant on the Society up to the present time.

Arrival of our Portuguese Missionary from Scotland.

Mr. E. J. De Mattos was one of the converts at Madeira, who in the time of the persecution went to Scotland. There he has since pursued his studies with reference to the ministry. By the request of the Society and the desire of the Portuguese, he has been ordained by the Free Church of Scotland as pastor of the Exiles in this country. By ill health he has been detained some months from this field of labor. He came by the way of Madeira and Trinidad. He saw the little flock that still remain in Madeira, holding secretly their meetings for prayer. He saw also the four hundred and fifty Exiles now in Trinidad. His visits were very precious and refreshing to the souls of these persecuted disciples. Since the Exiles came to the United States from Trinidad, others have come there from the neighboring islands, and greatly increased their number. We are happy to say that their situation at present in Trinidad is more comfortable than it has heretofore been.

Rev. Mr. Mattos will very soon proceed to Illinois, where he will be the missionary of the Society, and have the pastoral charge of the Portuguese. He will come to them, we trust, in the "fullness of the blessings of the Gospel of CHRIST." Long may that colony of Exiles flourish under the reign of the SON of righteousness. Long may their Godly influence be felt in this land, both upon the Protestant and the Papal Church.

The Portuguese Mission in New-England is continued. Rev. Mr. Gonsalves has been absent from that field most of the year, but we have had a Col-

porteur, a converted Portuguese, laboring among this interesting class of men during the year.

Spanish Mission in New-York.

In this city we have a colporteur—a gentleman from Spain, and a converted Roman Catholic. He was at one time entrusted with some important offices in the Roman Catholic Church in Spain, and on one of the Spanish islands. About two years since he became convinced that he was a lost sinner, while in this city. Here he was led by the grace of GOD to trust in JESUS CHRIST as his only hope of salvation. For the last eighteen months he has been laboring for the salvation of the Spanish in this city. The influence will not be limited to this city, but it will extend to Spain, to the Spanish Islands, and South America.

In closing this brief view of our Home Department, the Committee believe that they have abundant cause of gratitude to GOD for the progress of the work in this field during the past year. For all that has been done in the conversion of souls, let the glory and the success be ascribed to HIM who only can save, while we feel ourselves to be powerless without His aid.

The present number, and prospective increase of the Papal population in our country; the influence they may exert upon its political destiny; their unreserved obedience to a hierarchy who rarely take the oath of allegiance to our government; the influence of Papal schools in some parts of the Union upon Protestant youth of both sexes; the reaction of our efforts here for their enlightenment, upon the Papal population of Europe; the vast responsibility of our present position; *these, with other considerations*, impress the minds of the Committee with a deep conviction of the necessity and importance of more vigorous efforts for the cultivation of this field.

Foreign Field.

We begin our survey of the Foreign Field—with its 240,000,000 of souls, including the Greek as well as Papal Church—by calling the attention of the Society to the portion of it which is nearest to us.

Canada.

The Committee are happy to report that the work of GOD steadily advances among the French Roman Catholic population of Canada. The Baptist Mission, at Grande Ligne and its vicinity, is in a prosperous state, they have reason to believe; and so are the missions of the French Canadian Missionary Society. The Seminary which that Society has established at *Pointe aux Trembles*, ten miles below Montreal, promises to be a great blessing to the youth who attend it. More than forty young men and boys, almost all children of French Canadians, who were, or are still, members of the Roman Catholic Church, are students in that excellent institution. There are more than twenty young women from the same population who are pupils in a

female seminary in the same place, and under the care and control of the same Society. God has blessed these schools with the influences of His Spirit, and a goodly number of the youth of both sexes give evidence of having become savingly acquainted with the Gospel. Several of the young men, some of whom are well advanced in their general studies, desire to serve CHRIST as school-teachers, evangelists, or ministers.

The Committee regret that they have not been able to appropriate more than \$1000 to the aid of the French Canadian Missionary Society, which they hope soon to have it in their power to remit.

Haiti.

Shortly after the formation of the Society, the Committee received the painful intelligence of the death of the Rev. Mr. Cushman, the excellent missionary whom the Foreign Evangelical Society had stationed in St. Marks, in the Island of Haiti, and where he was just beginning to be useful. Shortly afterwards, Mrs. Cushman returned to her friends in this country—desirous, however, to go again to that field of labor, if it should please God to open the way for it.

As soon as they could do so, the Committee sent Mr. Neil and his wife to recommence the mission. They arrived in December, and although Mr. N. had suffered considerably from a severe illness, yet the prospect of his usefulness was quite encouraging, at the date of the last letters received from him. Knowing perfectly the French language, as he does, and well acquainted with the errors of Romanism, (which he had long held,) he has some important advantages for the prosecution of his work in that island, which is so wonderfully open—at least the western or French end of it—to the Gospel.

It would really seem to be the imperative duty of the American Churches to prosecute, with vigor, the diffusion of a pure Christianity in that Island, which has never enjoyed that greatest of blessings, and which it not only needs, but is, in an important sense, prepared to receive.

Mr. Niel speaks in the highest terms of the readiness with which the Government, general and local, accorded to him all the protection which he needed.

South America.—Chili.

The operations of the Society in this field, during the last six months, have been suspended, on account of the absence of our missionary, the Rev. Mr. Trumbull, who is in this country. This gentleman will probably set out on his return to Valparaiso in July. While his reports indicate an overwhelming need of exertion to supply existing destitutions, they also contain decided encouragement.

The Government of Chili have acted with liberality and courtesy. They have conceded to foreigners entire liberty to worship God. Mr. T. has been treated by the people with respect, hospitality, and attentive kindness. A number of persons already perceive the advantages of religious liberty, and avow their desire for it. The Press also has spoken in favor of a change in the existing laws to that effect;—the four Daily Journals have all urged that needed reform, without which there can be no thorough liberty of any kind.

The Government of Chili is more stable and more inclined to seek for progress than any other of all the Spanish American States. It is steadily, because prudently,

advancing. That will probably be the door through which Freedom of Conscience will enter South America—at least the Western States of it.

At present preaching in Spanish is not permitted; but the Scriptures, Books and Tracts—the printed Gospel—can be circulated. A most wise movement would be the establishment of a good Academy for the instruction of boys and young men in the English language. The desire to acquire it is increasing; and such an institution would confer great benefits, if under judicious Christian guidance. Our missionary conducted a monthly paper, in English, for three years; this will be resumed on his return; it has already served, and will serve again, as an admirable means for pleading in behalf of Religious Liberty, inasmuch as its articles on that subject have been treated with eminent respect by the journals of the country, and sometimes been translated, so as to come directly under the eye of the native population.

In all Spanish America there are not far from twenty millions of people. Of these, at the least calculation, seven-eighths cannot read. They are accustomed to but little preaching, and in many places none at all. The Mass is not said in the vernacular tongue. The ignorance of the priests is proverbial; while their celibacy gives rise to open and notorious immorality. The Bible is a book by many entirely unheard of. The people “perish for lack of vision.”

The Chapel, under the pastoral care of our missionary, has a congregation averaging from sixty to a hundred persons, composed of foreign residents and seamen; and the church of CHRIST organized in it numbers about twenty members. These are from various lands and from various branches of the Christian family; but laying aside these minor differences, they are united with each other by the bond which connects them with their common Head. It is very desirable that other chaplains be placed at other ports in Chili—in two at least, Talcahuano and Coquimbo. At each of these places reside from one hundred to a hundred and fifty foreigners, who are from the United States, England, Scotland and Wales,—of whom it may be said, *no man careth for their souls!* A chaplain stationed at each of these places might do much also for the introduction of the printed Gospel, as well by schools as by conversation, for the benefit of the native population, whilst laboring to benefit the foreigners who reside there.

There are many other points in South America—such as Callao, Panama, Caracas, Bagota, Bahia, Rio Janeiro, and Monte Video—where missionaries from this country ought to be stationed. The Committee hope to commence a mission at one of these points next Autumn, when Mr. Fletcher shall have finished his studies in the Theological Seminary in Geneva, in Switzerland.

The American-Swiss Committee, at Geneva, recommend, in the strongest terms, a Spanish colporteur who has long labored to great acceptance in France, in the distribution of the Bible and religious tracts. It is probable that the Committee may see their way clear in the course of the coming year to cause this laborer to proceed from France to some part of South America.

EUROPE.

We now turn our attention to the Old World, which in its agitations and upheavings gives painful evidence both of the want and the need of the Gospel of CHRIST.

Sweden.

The Committee have continued the small grant of \$150 to the excellent Rosenius, who labors so usefully as a city missionary at Stockholm, and who exerts so wide-spread and happy an influence throughout the kingdom by the monthly publication—*The Pietist*—of which he is editor.

In relation to the state of religion in that distant country, where formality has taken the place of an evangelical piety to so extensive and deplorable a degree, it is the testimony of Mr. R., and of other good men, that a work of grace, manifested in the return of a sounder faith and a more spiritual life to the churches, is going forward in many places in that kingdom, the most important of the Scandinavian countries.

Russia.

Letters have been received from the little band of zealous and active Christian friends at St. Petersburg, acknowledging the grant of \$500, which reached them last summer, and which we trust will be as effectual in giving an impulse to the wide distribution of the Word of God and of religious tracts, as did the donation of a similar sum the preceding year. The Empire of Russia, in which there are nearly *eight millions* of Roman Catholics, (in the Western part of it, including Poland,) *forty-six millions* of members of the Greek Church, equally destitute of the knowledge of a pure Christianity, together with several hundred thousand Armenians, presents, at this moment, one of the greatest fields in the world for doing good by means of the Press. The Government offers no serious opposition to the publication and circulation of religious tracts and of the Sacred Scriptures, however this work may be regarded by the Greek and Roman hierarchies in that vast country. We are persuaded that the friends of the true Gospel in Protestant countries have not begun to appreciate, as they should, the importance of improving well the opportunities which now serve for promotion of the Kingdom of God in Russia—an empire spreading over more than half of Europe, almost a third part of Asia, and extending even into the North-western portion of our own hemisphere. A pure Christianity pervading Russia, would make its influence soon felt in Persia, in Tartary, and within the walls of China. Perhaps it is the purpose of the SAVIOUR that His Gospel shall reach those countries from that Empire, as well as from Western Europe and America. If so, how great a work of Reformation must be done in it before such results can be witnessed! And what an object is set before us, to enlist our prayers and our active and efficient agency, in order that a great and good work—so important, so desirable—may be accomplished in those long-benighted parts of the world! There is abundant evidence that the Truth is gradually gaining ground in many parts of Russia, through the diffusion of the Scriptures and of religious tracts.

Ireland.

The Committee have begun to do something in Ireland. The sum of \$1,500 has been remitted to the American and Irish Committee, which has been organized at Dublin upon the plan of our American and Swiss Committee at Geneva. This has been brought about by the exertions of the Rev. Alexander King, whose visit to this country is so affectionately remembered by many among us. This Committee is

composed of a number of excellent men in the Irish metropolis, of different evangelical denominations, and has entered with vigor upon its work. By the employment of colporteurs and evangelists, as well as by means of the Press, it has begun to operate in that interesting but unhappy island. The Committee would most cheerfully have granted a far larger amount of aid to the work in that country, if it had been in their power. But they have made a beginning, and hope in succeeding years to do greater things.

It is the testimony of all, we believe, that Ireland was never so well prepared as now for the reception of the Truth. The recent prevalence of famine during several years—nor is yet wholly gone—in conjunction with other causes, whilst it has very sensibly diminished the population, has had a tendency to make the people more accessible. The power of the Roman priesthood, it is believed, has decidedly decreased among the masses within the last few years. An efficient and excellent public School system, supported by the Government, is beginning to make its influence felt upon the laboring classes, so long subjected to the double curse of ignorance and priestcraft.

No man can doubt that our best interests, as a nation, are greatly involved in the religious, moral, and intellectual condition of Ireland. No one will deny, that, in proportion to its population, it exerts a far greater influence upon us, by a vast emigration of its people to our shores, than any other Papal country. Our aid may well be extended to that country; and from no quarter would such aid be better received by the Irish Romanists. We sent them, a few years ago, in large measures, "the bread which perisheth;" who shall forbid us to send them the "Bread of Life," which is so much needed?

Belgium.

The Committee were compelled to turn a deaf ear to the earnest appeals which they have received from the friends in Belgium, where so wide a door is set before those who love the Gospel and seek its promotion. They could not respond favorably to those appeals, for want of ability. No part of the Papal world is more accessible to the Truth than Belgium: a country that was once steeped in the blood of Protestants.

France.

No part of the Papal world has attracted more of the attention of our American Churches, or enlisted in a greater degree their sympathies, than France, with her thirty-six millions of inhabitants. And deservedly; for no other part of the Papal world can compare with France, in regard to the influence which she has exerted to uphold the Papacy, and continues to exert still. No other Papal nation has exerted half the influence which France has done upon the destinies of the Continent, and of Europe entire, and is likely to continue to exert for a long time to come. If Germany was the great battle-field of the Reformation for the Continent and the world, it seems as if France is to be the field where the great experiment of democracy is to be worked out. And whatever may have taken place in France the last sixty years, it can hardly be doubted that quite as great, and even greater changes, different in form rather than in nature, are to be expected. The three great Revolutions through which that country has passed, have done much to break down the barriers which formerly and for ages prevented there the spread of the doctrines of the Reformation.

This Society has supported twenty-seven laborers in France, under the immediate direction and control of our American-Swiss Committee, during the year which is just closing. Many of these laborers are evangelists and colporteurs, and several are ordained ministers. In the monthly Magazine and Monthly Paper issued by the Society, we have given from time to time extracts from the Correspondence of the Committee at Geneva, just referred to, as well as from the reports of the laborers whom they have employed. From these sources the Committee have learned enough to convince them that a great and good work is going on in France, which demands, as it deserves, the continued sympathy and aid of the American Churches. The Evangelical Christians of France, though increasing at many points in that country, are still too few and too feeble, as to resources, to carry forward this great work as it should be, without aid from abroad. And from what quarter should that aid come, if not from the land which has been so blessed by the emigration to its shores of the persecuted Huguenots, and for the achievement of whose liberties a La Fayette and his brave companions fought and bled during five long years?

During the past year the Committee were not able, for reasons already stated, to extend the aid which they desired to render to the Evangelical Societies of Geneva and France, and which was extended to them by the Foreign Evangelical Society the year preceding. They hope to be able to do better another year. It is, however, exceedingly gratifying to the Committee to have it in their power to say that both those noble Societies are pursuing with success the good work in which they are engaged—not doing all that they desire, from want of ability, yet accomplishing much through the Divine blessing.

Within the last year, Mr. Delamare, who was educated at the expense of the Foreign Evangelical Society, completed his studies, and has entered into the ministry, and no longer needs our support.

During the last year the Committee remitted the sum of \$100—the gift of a Christian merchant of this city—to the Rev. Mr. Bridel, the Rev. Frederick Monod, and Mr. Henry Lutteroth, at Paris, to be employed in publishing and circulating as a tract, our SAVIOUR'S Sermon on the Mount, accompanied by a few brief notes, among the laboring classes in that great city. No document would be better adapted to the moral and spiritual wants of the people in question than that wonderful discourse.

Hungary.

The Committee have received from various sources—for the most part anonymous—several donations, amounting in all to the sum of \$196, which has been remitted to Dr. Merle d'Aubigné, through our American-Swiss Committee at Geneva, for the benefit of a Seminary in Hungary, founded and directed by a pious Protestant pastor. These gifts were caused by an appeal addressed to the American Churches by Dr. Merle d'Aubigné, and was published in the columns of our Magazine. The Committee can only regret that the sum was not ten-fold greater.

Italy.

The Committee have regarded with the deepest interest the movements in Italy during the past year. Italy is the centre of the Papal world. There is Rome, the Apocalyptic Babylon; there is the See of him who styles himself the Vicar of CHRIST; there is the seat of that ecclesiastico-political power which established its

throne on the ruins of that of the Cæsars, and for many and long ages maintained a sway wider than theirs, by means of a perverted Christianity; and there is the fountain, whence flow forth in all directions the soul-destroying influences of a religion in which the worship of the SAVIOUR is compelled to give place to that of Mary, and the work of the Holy Spirit is superseded by the efficacy ascribed to human merit.

At the commencement of the year, the liberty which all Italy had enjoyed for a few weeks, or a few months, had taken her flight from every part excepting the Republic of Rome and the Kingdom of Sardinia, and the troops of France were about to drive her from the former. Thanks be to GOD, that although a spiritual and political darkness and despotism now reigns so widely over that beautiful country, there is one part of it upon which some rays of the Sun of Righteousness still continue to fall. The Piedmontese still maintain a constitutional government, and practically enjoy an amount of freedom, political and religious, which no other portion of the Italian race possess. Has this been because they have in their midst the remains of that persecuted but heaven-honored people—the Waldenses—who have for almost eighteen centuries maintained the Truth in their mountain-homes, and now stand ready to propagate it?

The Committee have employed two agents in Italy, who occupy posts of observation of much importance. One is preparing himself, by the acquisition of the language, for future labor—if the Master should have need of him in Italy, rather than doing much in a direct way for the spread of the Gospel. Nevertheless, he is not idle. The other, who is an excellent Italian gentleman, is engaged in an important work—that of making extracts from the Fathers of the Church, with which to combat the errors and pretensions of Rome.

In regard to the Waldenses, we have to say that they recently made an earnest appeal to us for help to build a church at Turin, (for which the Sardinian government has given permission,) to maintain a minister there to preach in Italian, and for the support of colporteurs to disseminate the Scriptures in the region bordering upon their country. In this beloved work they are now engaged, and have circulated very many copies, notwithstanding the mandates of the bishops of the Roman Catholic Church, which warn the people to beware of the “emissaries of hell,” as they term these humble distributors of God’s Word. The Committee have received and transmitted to the Synod of these people the sum of \$300 for the objects just named. They hope to be able to undertake the support of the Italian minister at Turin, towards which two gentlemen have offered to give \$50 each, for five years, provided eight others (thus making up the sum of \$500 needed) will agree to do the same. The Committee cannot entertain a doubt that a proposition so reasonable, and for a purpose so excellent, will be readily and speedily accepted by eight of our liberal friends.

The Committee will only add, in regard to Italy, that an important plan for the dissemination of Truth in that country, by means of the Press—through the medium of tracts and fly-sheets, as well as the Sacred Scriptures—has been recently laid before them by one who has come expressly to us, to secure the aid of the friends of Truth and of Religious Liberty. Of that plan we cannot speak in this place, further than to say that the Committee have examined its details, and satisfied themselves that it can be carried into effect under those guaranties for fidelity which our Christian people have a right to demand; and they have recommended it to all who desire the salvation of Italy, and are willing to do something for its accomplishment.

It will be seen from the preceding view of the operations of the Society at home and abroad, that it sustained, last year, more than sixty Missionaries, Ministers, Evangelists and Teachers, in the two fields, without including Canada and Ireland. We trust the day is not distant when it will have a hundred effective, devoted, and successful laborers in each.

Such is the review of their proceedings, which the Committee have been enabled to make at the close of the period for which they were elected. With its embodiment in this Report, and its presentation to the Society, their labors and official responsibilities cease. They feel thankful that they have been so mercifully carried through this year of more than usual labor and anxiety. The American and Foreign Christian Union has now fairly entered upon its course. May it be a long, successful, glorious one! Those who take our place will have their share of care and responsibility; but the beginning, which is proverbially hard, has been made. God, we trust, will give the needed wisdom and grace, as emergencies may arise, and cause this Society to advance steadily, safely, and prosperously.

It is called to a great work, at home and abroad; the work of imparting a true Christianity to those who have embraced a corrupted one. This work is one of reformation, or reconstruction; of renovation—not a work of creation. It has to deal with those who have a heart, a conscience, who are civilized—many of them highly so—but have not known the true Gospel. It is a work full of promise—a work which God is crowning with His blessing wherever attempted in the right way and with a right spirit.

The times are in the highest degree serious and critical, so far as the Old World is concerned. Everything announces that wonderful changes are to be expected. Great convulsions are certainly to be apprehended—at least in France, Germany and Italy. Let us labor whilst the day lasts. Let us enter and spread the Gospel wherever the door is open. It is by this means, in connection with earnest prayer, that we can do our part, in conjunction with God's people in those countries, to secure the "shortening of those days of tribulation," if in the righteous dispensation of Divine justice they must come.

DR.

MORTIMER DE MOTTE, *Treasurer, in account with the AMERICAN AND FOREIGN CHRISTIAN UNION, commencing 1st May, 1849, and ending 1st May, 1850.*

CR.

1850.		1850.	
May 1		May 1	
To amount received, Donations, Church Collections, and Subscriptions for Life Directors and Life Members,	41,856 87	By cash paid salaries of Missionaries, Missionary Agents, Evangelists, Colporteurs and Teachers, including expenses of Missionary tours,	21,031 81
To amount received from Foreign Evangelical Society, in certificate of stock,	1,600 00	By cash paid for publications, including loan, in part, on last year's Report,	10,148 09
To amount from Depository,	4,081 27	By cash paid salaries of Agents and expenses,	8,523 32
To amount received for rent,	137 40	By cash paid Missionary Churches, Rent, &c.	886 93
To amount received for Hungarian Mission,	196 00	By cash paid incidental expenses, and expenses of the Treasury,	691 14
To amount received for Portuguese Exiles,	9,352 30	By cash paid out for the Portuguese Exiles,	12,506 27
To amount of cash borrowed for Society,	1,662 14	By certificates of stock and scrip on hand,	3,775 00
		By cash paid expenses of the Depository,	1,023 42
	<u>58,885 84</u>		<u>58,885 98</u>
Entire receipts for Portuguese Exiles,	14,928 41		
Paid to and on account of Portuguese,	14,996 15		

(Errors excepted.)

May 7th, 1850.

Examined and approved.

EDWARD L. BEADLE.
CHARLES DAVIS.

MORTIMER DE MOTTE, TREASURER.

DER FREIE DEUTSCHE KATHOLIK—(The Free German Catholic). We have repeatedly called the attention of our readers to this excellent German newspaper, which the Society publishes for the benefit of that part of our population who are from the land of *Herman* and of *Luther*. It is issued twice a month, and is filled with excellent articles on religious and moral subjects, together with general notices of ecclesiastical and political affairs. It is a well printed sheet, and cannot but be interesting to our German Christians. The price is but *one dollar per annum*. We would again call the attention of our readers—especially that of the ministers of the gospel—who reside in places where there is more or less of a German population, to the importance of making an effort to induce persons of that class to take the work. There is a clergyman in New-Jersey who takes a religious German paper, although he does not understand a word of German, for the sake of a German who is in his employment. Are there not many friends of Roman Catholics—of German Roman Catholics—who are willing to lay out a dollar, or four dollars, for the purpose of procuring this invaluable paper, to lend it to Germans in their neighborhood? How many ways there are of doing good to others, which a little reflection would suggest to us.

That our readers may have an idea of the nature of the Journal in question, we subjoin a list of the articles contained in a late number.

EDIFICATION: To rise with Christ is Life; The Orient of the Ancients; The Happy View; *Me* and to *me*. DOCTRINAL: False Teachers; Authority of the New Testament; Origin of the new and unscriptural doctrine of the supremacy of the Pope. POETRY: Golgotha; The Blessing from Above; Appearance and Reality; The Word of God. *Aphorisms*: How Holy Scripture is to be used; The Popish Sacrament of Penance; *Sub Rosa*. MISCELLANEOUS: A Jesuit; Confession; The Golden Truths. ECCLESIASTICAL: Address of the Sunday Scholars in Rochester to their Teachers; A Letter of the Pope to all the Bishops of Italy; Dr. Achilli; News from Vienna, Culm, Carlsruhe, Freiburg in Baden. The Reformed Church—The State of the Church. POLITICAL: Austria, Haynau, Pesth; Jews in Palestine; Turkey; Church of St. Louis; A Roman Catholic Priest; A Priest's Sermon; Colony of Gipsies, etc.

Our readers will see from this statement that "*The Free German Catholic*" is not wanting in variety. It is an excellent paper, and we sincerely wish that our friends would help us to give it such a circulation as it deserves.

Notices of Books.

1. THE POWER OF THE PULPIT: Published by Baker and Scribner. This work has been several months before the public. It is one of the most vigorous efforts of the pen of Dr. Spring, and will well reward a careful perusal. The power of the Pulpit is immense; it ought to be well directed and salutary in all respects. This is

a theme of grand importance, and well deserves the attention of the greatest and best minds among us.

2. **PHYSICIAN AND PATIENT.** By Washington Hooker, M. D., of Norwich, Conn., and published by the same House. This is an interesting book, that will well repay its cost and the pains of reading it, which is much more than can be said of all books. There is a vast fund of knowledge in this work respecting the history and practice of medicine, about which all persons who desire to be well informed ought to know something.

3. **ANNALS OF THE QUEEN OF SPAIN**, by Anita George, and published by Baker and Scribner. We have read this work with great satisfaction. It contains much information which will be appreciated by those who wish to be well acquainted with the history of Spain. We hope that the Authoress will give us another volume, relating to the Queen of Spain and Portugal in later times—say from the latter part of the 15th century. We trust that if she should be called on for a second edition of the present volume, she will take pains to give the proper names entire uniformity of orthography.

4. **THE CZAR, HIS COURT AND PEOPLE**, by J. S. Maxwell, and published by the same House. This book has reached a third edition. It contains a great deal of valuable information, and may generally be relied on. It is not free from errors,—some of them quite considerable,—but it is incomparably more worthy of perusal and of confidence than any English or French work on Russia with which we are acquainted; and we hope that it will have a still greater circulation in our country.

5. **HEADLEY'S MISCELLANIES**, (authorized edition,) by the same publishers. This volume contains some of Mr. Headley's best Reviews and occasional Papers. We have read it with much interest and profit. His sketches of Cromwell, Luther, Alfieri, the Crusades, and his reviews of Alison's History of Europe, the Prose writers of America, and his notice of the French Revolution, are all valuable papers, and written in Mr. Headley's rapid, vigorous, and, not always, accurate style.

6. **THE PLANETARY AND STELLAR WORLDS.** By Professor O. M. Mitchell, Director of the Cincinnati Observatory, and published by the same House. This volume contains, in our opinion, the best popular exposition of the principles, facts, and discoveries of Astronomy to be found in the English language; and is worthy of a very wide circulation. Alas, the most of our people, in this money-making, dollar-worshipping age, are so much engaged in looking at the surface of this earth of ours, that they are hardly able to rise to the contemplation of the glorious Heavens above them, and the mighty works of God which they contain. Professor Mitchell has written a book for the purpose of *helping* them a little. May the effort not be in vain; we are quite sure it will not be.

7. **DAILY BIBLE ILLUSTRATIONS**, By JOHN KITTO, D. D. Antediluvians and Patriarchs. New-York: R. Carter.

The design of this excellent work is to facilitate the systematic study of the word of God by furnishing a daily course of scriptural exposition for one year. This volume is the first of four, each embracing a period of three months. The readings are not merely of a devotional character (except those portions intended for the Sabbath); but embrace many critical question of great interest, such as are not usually open to the popular perusal. Judging from this volume, which is issued in a very handsome style, we can recommend the work as a valuable assistant to the study of the Scriptures.

8. WATER DROPS, By Mrs. L. H. SIGOURNEY. Third Edition. R. Carter.

We are glad to see the distinguished name of this authoress enlisted in the cause of temperance. The pleasing narratives and polished verse contained in this beautifully illustrated volume, will form a prominent addition to the literature of the "cold water cause."

9. A SELECTION from the writings of JOSEPH HALL, D. D. Edited by A. HUNTINGTON CLAPP. R. Carter.

The admirable piety of this eminent prelate of the Church of England, no less than his great talents, have given to his works a place in the highest rank of English divinity. It was a worthy idea to republish, with modernized spelling and explanatory notes, this edifying selection from them. They are mostly of a meditative character; and are prefaced with an interesting biography of the author, written by one who is capable of appreciating the various graces and endowments of his mind, and the great excellence of his character.

10. THE GALLERY OF ILLUSTRIOUS AMERICANS. Messrs. Brady & D'Avignon have issued the fourth *Livraison* of this magnificent work of artistic and literary merit. It contains the portrait and life of the late Silas Wright, and must be very satisfactory to the numerous friends and admirers of that great man.

11. DWIGHT'S AMERICAN MAGAZINE AND FAMILY NEWSPAPER. Our readers will find on the cover of this number a notice of this excellent periodical, which we can truly recommend as a work of great value.

12. THE ILLUSTRATED DOMESTIC BIBLE, (by the Rev. Isaac Cobbin, M. A.) is the title of an excellent English work, which Mr. Samuel Hueston of New-York, (No. 139 Nassau street), proposes to republish in 25 numbers, at 25 cents each. The Specimen number, lying before us, shows that the work will be a beautifully executed and very cheap one. The illustrations, which are numerous, will tend to give a more vivid idea of the scenes, costumes of the people, etc. mentioned in the Scriptures, and will direct, not divert the attention of the reader, to the meaning of the sacred text. The notes which Mr. Cobbin has subjoined at the bottom of the page are just what are needed; short, pertinent, and clear, illustrated, and edifying. The work will form a handsome, large, and convenient volume, and eminently fit to be placed on the Family altar.

View of Public Affairs.

The question of admitting California into the Union, like the other subjects connected with it, has not yet been settled in the Senate; when it will be, is not clear. The prospect is not so encouraging as it was a few weeks ago. But we still believe that God will, in answer to the prayers of His people, so dispose the hearts of our Senators and Representatives, as to secure such a solution of all these difficulties as that His glory, and the best interests of humanity will be advanced.

We are happy to record that Congress have passed some excellent acts within the last few weeks—one of which relates to taking the next Census, which must be commenced in a few weeks. Some of the amendments which

it has been proposed to introduce into the law relating to Patents, are represented as being very important, and greatly needed.

The papers are filled, at the moment of our going to press, with rumors respecting General Lopez's proposed attack upon Cuba, and predictions of the result. We shall soon learn what success has attended this movement, in which thousands of our restless people have taken part. We think that it will end in defeat; nevertheless, consequences of a most serious nature may flow from it, whether successful or not. May God interpose to shield us as a nation, and bring us safely through every hazard.

The news from the Old World is full of interest. Whilst things remain in as much confusion as ever in Germany, it is certain that a crisis is coming on, and may, indeed, be near at hand.

The election of M. Eugene Sue to the National Assembly, by the people of Paris, renders it manifest that *Socialism*, (which, however, includes almost all the Republicanism there is in France,) is making immense progress in France, and that it is "too late" to think of restoring monarchy to that country. The Republic is now unavoidable. And true wisdom on the part of Louis Napoleon and the great men who surround him, should lead him at once to set about the carrying out of the constitution in a manner which its true spirit demands. He has it still in his power to act the part of an honest Republican. This would secure tranquillity and happiness to France. Will he do so? *We fear not.*

In the meanwhile the Anti-Republican party and its organs are evidently desirous of precipitating a crisis. The leaders of the popular party have the sense to see this, and the prudence to do all they can to avoid it. It is to be hoped that they will succeed. Their greatest and best victory will be achieved for them by Time, if they will only be patient. Let them pursue the work quietly of enlightening the people in the principles of a real liberty—a liberty consistent with order and obedience to law—and success is certain. Their enemies will prove to be their best, though unwilling, coadjutors. Issues of greatest moment, for France and for Europe entire, depend on the events of the next year or two.

The Pope reached Rome on the 12th of April, in the afternoon. And with his return the rigors of the Papal Government have been greatly augmented. We see no indications that the Pope is disposed to give his three millions of subjects anything like a constitutional Government. There is no more talk of "Consultas," nor even of "*Proprio Motus*," on the part of his Holiness. We fear that the memory of Pius IX, however amiable and excellent a man he may be in some respects, will be like that of Gregory XVI, after all that has been said in his favor. It is quite certain—so it seems to us—that he is surrounded by bad advisers, who influence him to do much that his naturally benevolent nature revolts at. Poor man! He is scarcely in any sense his own master. Dreadful times for Italy, we fear, are not very far off. The

course which his Holiness is certain to pursue will convince the people of Italy more deeply than ever, that nothing but political despotism is to be expected from the Papacy. To overthrow this monstrous *Usurpation*, will soon be a work to which the friends of liberty and of liberal institutions in that country will apply all their energies, from the conviction that the Papacy is the grand enemy of Liberty.

Nothing worthy of particular notice has occurred in the rest of Europe since the publication of our last number. There are rumors of great dissatisfaction among the Hungarians, and that Russia is preparing to march her forces into Germany and into France; but the statement is incredible, in our humble opinion.

It is our privilege to do something—even much—to advance the kingdom of God among the Papal nations of Europe. Let us labor to do it whilst the times permit. And let our prayers ascend daily, and with fervor, to the great Arbiter of nations and Disposer of men's hearts, that He would cause peace to be maintained in the Old World and everywhere else—for its prevalence is favorable to the promotion of the Gospel.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th May, 1850.

NEW HAMPSHIRE.

Nelson, Mrs. Lydia Melville, additional for L. M.	10 00
Dauphin, W. Osgood, additional for L. M.	10 00
Chester, Ephraim Orcutt, third payment for L. M.	5 00

VERMONT.

Londonderry, Mrs. Gibson,	1 00
Rutland Congregational Church & Society,	33 00

MASSACHUSETTS.

Abington, Freeman P. Hubbard,	1 00
Audover, Errason Manensis,	8 62
Wareham, Mrs. Elizabeth Kenney,	10 00
Charlemont, Young Pilgrim,	1 00
Williamsburgh, Methodist Episcopal Ch.	2 00
Ditto, Congregational Ch.	2 08
Ludlow Congregational Ch.	10 50
Westminster, Congregational Ch.	17 49
Westborough, Baptist Ch.	2 15
Springfield, Congregational Center and So. Churches, in part,	60 00
Reading, Bethesda Society, Rev. E. W. Clark, L. M.	42 73
Norton, L. M. Wheaton, Esq. in full, to make Mrs. Eliza Wheaton L. M.	15 00
Cambridge, through Mrs. Mary F. W. Porter, annual instalment for L. M.	5 00
East Cambridge, through Mrs. Dr. Clark,	10 00
Audover, Collected at Chapel, Rev. Ralph Emerson, L. M.	29 54
Marlboro, Union Society,	26 87
Charlestown, Rev. Mr. Budington's Society,	53 70
Manchester, Young Men of Rev. O. A. Taylor's Society, to make him L. M.	29 50
Boston, Pine street Ch.	10 00
Ditto, A Mechanic, for Bibles in Hungary, \$2; for Waldenses, \$1,	3 00

Philipstown, Balance collected in Cong. Ch.	20 00
Farmington, Rev. Dr. Porter's Cong. to make him L. M.	36 93
Chickopee Falls, Dea. E. Carter, additional for L. M.	10 00
East Boston, Maverick Ch.	23 78
Newbury, Bellville Ch.	27 00
Newburyport, Mr. and Mrs. Barrister,	10 00
Ditto, Mrs. Hannah Farrar	5 00
Ditto, Miss Hoyt's S. S. Class,	5 00
Ditto, Miss Frances Barrister,	15 00
Ditto, Through Rev. Mr. Dimick and Mrs. Barrister,	20 75
Manchester, A Friend, to make Mrs. A. H. Trask, L. M.	30 00
Dorchester, 2d. Ch.	67 50
Dorchester, Village Ch.	24 36
Boston, Brattle street Ch. friends,	11 00
Newburyport, First Presbyterian Ch.	4 00
Ditto, Paul Simpson,	2 00

CONNECTICUT.

Hartford, James M. Bunce, for Italy,	100 00
Ditto, J. B.	5 00
Housatonic, A. D. Whitmore,	1 00
Suffield, Miss E. C. Swan,	2 00
Thompsonville, J. S. Harvey, for Italy,	2 00
Bridgewater, T. Kilbourn,	4 00
Norwich, R. Hubbard,	20 00
Ditto, S. C. Morgan, \$10; B. W. Tompkins, \$5,	15 00
Ditto, W. A. Buckingham, \$5; J. S. Corew, \$2,	7 00
Ditto, Others,	35 00
Hartford, Chauncey Ives,	3 00
West Hartford, Cong. Ch.	29 17
Ditto, A Friend,	10 00
Deep River, Rev. E. Rich,	5 00
Ditto, Mrs. R. Mather,	1 00

NEW-YORK.

New-York City, Mrs. Kitchen,	5 00
Ditto, William Ballard, \$10; A Friend, \$10	20 00
Webster, R. H. Lee,	2 00

Hopkinton, David Daggett,	5 00	Newton, Pres. Ch. a balance,	2 00
Lansingburgh, Mrs. Lucinda Van Scharick,	5 00	Upper Octorora, Pres. Ch. and Cong	47 00
Ditto, Richard Cross,	1 00	Brandwine, Manor Pres. Cong.	29 62
Schenectady, Two Friends, per Dr. Backus,	10 00	Parkersburg, Baptist Cong.	3 50
Lockport, Rev. Wm. C. Wisner, L. M. in part,	10 00	Waynesburg, Pres. Con.	42 04
Ditto, T. T. Flayler, L. M. in part,	10 00	Ditto, Individuals,	18 25
Ditto, Dr. Caleb Hill, in part,	10 00	Cedar Grove, Pres. Ch. and Cong. to make	
Ditto, Benjamin Draper, "	10 00	Rev. John Leaman, L. M.	31 94
Ditto, Dr. T. S. Farrett, "	5 00	Bangor, Episcopal Ch. Clay S. Jacobs,	5 00
Ditto, Presbyterian Ch. and Cong.	38 72	Ditto, W. B. Jacobs, \$2; Mary F. Jacobs, \$5,	7 00
Ditto, Cong. Ch. Rev. E. W. Gilman, L. M.	17 53	Philadelphia, Third Reformed Dutch Ch. Ladies' Association,	86 00
Cayuga, A Friend,	2 00	Ditto, Leonard Jewell,	10 00
Rochester, A Champion, Esq.	250 00	Ditto, Dr. Wylie's Ch.	33 16
Amenia, Mrs. Amanda Payne, to make herself L. M.	30 00	Ditto, Several Members of Rev. J. H. Jones' Ch.	36 50
Preble, Mrs. M. H. Lacy,	10 00	Ditto, First Presbyterian Church, Ladies' Association,	120 00
N. Y. City, Wm. E. Dodge,	50 00	Ditto, H. J. Williams, \$25; Samuel H. Perkins, \$20.	45 00
Troy, A Female Friend,	3 00	Ditto, Mrs. Thomas Biddle, \$20. J. A. Brown, \$75,	95 00
N. Y. City, Mercer-street Ch. Anson G. Phelps, Jr.	150 00	Ditto, Alexander Fullerton, \$20; Thos. Biddle, \$20	40 00
Ditto, J. B. Sheffield,	25 00	Ditto, J. M. Atwood, \$15; Cash, \$10	25 00
Ditto, Mrs. Arthur Bronson,	25 00	Ditto, J. S. Kneeder, \$10; John Eckel, \$20,	30 00
Ditto, E. Wainwright,	20 00	Ditto, Wm. Raiguel, \$20; Ab. R. Perkins, \$10,	30 00
Ditto, W. G. Bull,	10 00	Ditto, James R. Gemmel, \$10. S. Smith, \$10,	20 00
Ditto, Other persons,	25 00	Ditto, James Murphy, \$10. M. W. Baldwin, \$20,	30 00
Ditto, Brick Ch. Ira Bliss,	25 00	Ditto, James Bayard, \$10. H. R. Davis, \$10,	20 00
Brooklyn, Female Society for the benefit of Ireland,	57 05	Ditto, James W. Paul, \$10. Albert Barnes, \$10,	20 00
Ditto, First Presbyterian Ch. Alfred Edwards and wife,	25 00	Ditto, Thomas Fleming, \$20. R. E. Matlys, \$5,	25 00
Ditto, D. Wesson, \$20; W. Clapp, \$20	40 00	Ditto, Ambrose White, \$5. W. McKee, \$5,	10 00
Ditto, John T. Terry, \$10; E. Hicks, \$10; others, \$20,	40 00	Ditto, T. A. Biddle, \$10. J. C. Donnell, \$5,	15 00
Rochester, Collected in First Presbyterian Ch. in part,	118 07	Ditto, Messrs. Denton & Sparhawk, Jacob Reid, second payment for L. M.	10 00
Ditto, Collected in Brick Ch.	53 00	Ditto, J. G. Fetter, \$1. Cash \$2,	3 00
Ditto, Ditto, Washington st. Ch.	30 00	Ditto, Samuel Keyser, \$1. Cash 75c.	1 75
Ditto, Ditto, Third Pres. Ch.	15 00	Ditto, Ellet Brown,	1 00
Ditto, Ditto, Mrs. Ray,	15 00		
N. Y. City, Christian Keener,	100 00		
Ditto, Collection in Mercer-street Ch. at annual meeting,	50 24		
Staten Island, Reformed Dutch Ch. per Rev. J. Brownlee,	12 00		
Mount Vernon, Presbyterian Ch.	20 00		
N. Y. City, John McComb, Esq.	25 00		
Durham, Eudocia Booth, for Italy,	5 00		
Ditto, Elizabeth Salisbury,	1 00		
Union, Presbyterian Ch. in part,	10 23		
Candor, Presbyterian Ch. in part, for L. M. of A. R.	8 92		
Ditto, Abel Hart, to make Daniel Hart, L. M.	30 00		
Owego, Baptist Ch.	9 47		
Ditto, Presbyterian Ch.	26 91		
Medina, Presbyterian Ch.	19 65		
Knowlesville, Andrew Stanley, Second payment for L. M.	10 00		
Rochester, P. Starr,	20 00		
Cuyler, A. R. P. Ch.	9 06		
Ithica, Rev. Wm. Wisner, D. D.	10 00		
Binghamton, Presbyterian Ch. to make Rev. John Humphry L. M.	46 93		
Ditto, Baptist Ch.	9 53		
May 11th, New-York City, Anonymous,	150 00		
NEW JERSEY.			
Paterson, Mrs. Catharine B. Atturbury, to make her son, Rev. Wm. W. Atturbury, L. M.	35 00		
Franklin, from a Sunday Service,	12 75		
Bloomfield, A Friend for Italy,	10 00		
Elizabethtown, Second Pres. Ch. of which from Richard T. Havens, L. D. \$100,	137 88		
PENNSYLVANIA.			
Harrisburg, J. Wier, \$5; J. W. Weir, \$5,	10 00		
Ditto, G. T. Kinkel, \$2; Miss Hager, \$2,	4 00		
Ditto, Miss McCormick, \$2; Cash, \$1,	3 00		
Philadelphia, Mr. E. F. Backus,	50 00		
		Richmond, Balance, United Pres. Ch.'s.	42 50
		Ditto, Duval-street Ch. balance,	5 00
		Ditto, Second Baptist Ch.	1 50
		NORTH CAROLINA.	
		Wilmington, per Rev. Thomas Castleton: Ladies of Pres. Ch. in part, for colporteurs in Europe, per Mrs. Dickson,	55 00
		Messrs. Dwight and Savage,	6 00
		Meth. E. Ch. to make Rev. H. A. C. Walker, L. M.	31 00
		Baptist Ch. to make Rev. Mr. McDaniel L. M.	30 00
		SOUTH CAROLINA.	
		Cheraw, Presbyterian Church,	33 00
		Charleston, per Rev. Dr. Post's Ch. of which \$60 by the ladies, to make Dr. Post and Mrs. Post L. M.'s.	170 50
		Ditto, Lieu. E. Crowley,	12 00

Charleston, Mrs. Giles,	2 00		
Ditto, Mrs. Eliza C. Flud, for Maga.	1 00		
Ditto, Individuals in Rev. Dr. Smyth's Ch.	20 00		
Ditto, Individuals in Rev. Mr. David's Ch.	13 00		
Ditto, Rev. W. G. Conner,	10 00		
Ditto, Mrs. Conner and child,	2 00		
Ditto, Mrs. Bates and family,	5 50		
Ditto, Miss A. Thayer,	5 00		
Ditto, Other persons,	3 75		
Ditto, A balance by the Rev. Dr. Post,	1 00		
GEORGIA.			
Forsyth, Collection to make Rev. J. P. Duncan L. M.	38 00		
Columbus, Pres. Ch Ladies' Benevolent So.	20 00		
Ditto, Per Mrs. J. M. Hudson, for Ladies' Am. and For. Ch'n. Union,	39 25		
Ditto, Meth. E. Ch. collection,	92 85		
Ditto, Per W. A. Read, for Ladies' Am. and Foreign Ch'n. Union,	50 00		
Ditto, Baptist Church,	18 50		
Augusta, Meth. E. Ch. in part to make Rev. G. J. Pearce, L. D.	78 00		
Ditto, Mr. Freeman,	3 00		
Milledgeville, Collection,	251 00		
Atlantic, Collection,	2 25		
Athens, Ladies Am. and For'n. Ch'n. Union, per Mrs. Scudder,	140 50		
Ditto, Rev. A. C. Church,	4 00		
Ditto, Ladies' Am. and For'n. Ch'n. Union, additional,	8 62		
Ditto, Ladies' Am. and For'n. Ch'n. Union, per Mrs. M. W. Tustin,	85 25		
Oxford, Students of Emery College, to make Prof. Means, L. M.	30 00		
Ditto, Faculty of Emery College, except the President, to make President Pierce L. M.	30 00		
Ditto, Coll. by Mrs. Pierce & Mrs. Smith,	24 00		
ALABAMA.			
Montgomery, Presbyterian Ch.	72 25		
Ditto, Methodist P. Ch.	6 00		
Ditto, Methodist E. Ch.	5 00		
LOUISIANA.			
New Orleans, Edward G. Hyde, to make himself M. L.	30 00		
Ditto, Other persons,	20 25		
TENNESSEE.			
Memphis, Collection First Pres. Ch.	56 60		
Ditto, A Friend, to make Rev. W. Cooms L. M.	30 00		
Ditto, Collection Second Pres. Ch.	54 00		
Ditto, Q. C. Atkinson,	100 00		
OHIO.			
Cincinnati, Collection,	4 00		
Sandusky City, Collection,	18 00		
East Euclid, Baptist Ch. in part,	2 31		
Ditto, Methodist Ch. in full, to make Rev. Ira Eddy L. M.	3 12		
Madison, Bap. Ch. & Cong. Ch. united,	8 65		
Perry, Methodist E. Ch.	95		
Kirkland, Balance,	4 60		
Mesopotamia, Meth. and Cong. Ch's. in part, to make Rev. J. D. Norton, L. M.	12 38		
Clarendon, Cong. Ch. in part, to make Rev. Wm. Potter, L. M.	20 77		
Bedford, Baptist Ch.	3 22		
Rome, A balance,	1 00		
Mantua, Baptist Ch. in part,	2 27		
Ditto, Congregational Church	4 75		
Avon, Baptist Church,	2 02		
Avon, Congregational Church,	1 52		
Medina, Congregational Church,	12 23		
Willoughby, Rev. Danie IGibbs and wife, to make Mrs. Almira Gibbs L. M.	30 00		
TOWA.			
Farmington, Wm. Cowles,	10 00		
Washington City, Mrs. Dr. Selding,	1 00		
MORTIMER DE MOTTE,			
<i>Treasurer Am. & For. Christian Union.</i>			
New-York, May 10, 1850.			

Donations for Portuguese.

Mrs. Olive Heacock, Newfield, 2. Susannah Richardson, 1. J. P. Hewell, 5. A little boy, Elmira, 25c. Lockport Union Meeting, 23 27. Member of Grace Church, 5. Sarah M. Baker, R. I. 1. Rev. Dr. Ely, Philadelphia, 2. A. A. Olney, Ct. 1. Union Meeting, Owego, 10 17. Union Meeting, Medina, 7 82. Baptist Church, Rochester, 4 21. Collected at West Newark, 2 65. Binghamton, 16 94. Ladies' Evangelical Society, Albany, for Portuguese in Illinois, 30.

Donations for Hungarian Missions.

Norman Hubbard, Glastenbury, Ct. \$100. William Ballard, New-York city 5. Miss E. C. Swan, Suffield, Ct. 1. A Friend, 2. A Friend, Castleton, Vt. 6.

ERRATA.—In the May No. under receipts from Massachusetts, and in Boston, read Wilkenson for Williamson. G. W. for E. W. Crocket, \$40 for \$30. Rev. E. N. Kirk for E. W. Kirk. Brooklyn, Ct. Dea. Moses Clark, for Irish Missions, omitted in November No. \$6.

Post Office Department, Appointment Office, May 4th, 1850.—SIR: According to a recent decision of the Postmaster General, "The American and Foreign Christian Union" must be rated with newspaper postage.

Very respectfully, &c.

FITZ HENRY WARREN, *Second Assistant Postmaster General.*

Rev. Robert Baird, D. D. New-York.

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